

THE
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MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART I. FROM THE BIRTH OF MR. THOMAS TO THE YEAR 1792.

MR. THOMAS drew up an account of his life and labours, prior to his connection with the Baptist Missionary Society, which was printed by Dr. Rippon in his Baptist Register for 1792. We regret that want of sufficient space prevents us from presenting our readers with this interesting document entire: we shall, however, endeavour to give the substance of it, in the writer's own expressions.

"As to myself," says Mr. Thomas, under the date of London, August 25th, 1792, "my father is deacon of a baptist church at Fairford, in Gloucestershire. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married,

and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S[tennett], who preached from John vi. 27, 'Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you,' I heard with new ears; the discourse seemed all for me, and afforded me some rest, till the following week; when meditating on the scriptures I had heard, and on the Gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,—

"'Tis heaven to rest in thine embrace,
And no where else but there."

I blush to think how unworthily I have

carried it ever since to this day; but upon the whole I trust that God is my portion and my happiness. At the time mentioned, I was settled in Great Newport Street, in the practice of surgery and midwifery; but finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783, I sailed in capacity of surgeon of the *Oxford* Indiaman to Bengal. On my arrival at Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying I was a mad enthusiast to suppose that Jesus Christ had anything to do in the creation of the world, who was born only seventeen hundred years ago. When I returned, he went home in the same ship; and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate in his life and conversation.

"After this I advertised for a Christian; and that you may not misunderstand me, I shall give you a copy of the advertisement, from the *India Gazette* of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

"RELIGIOUS SOCIETY.

"A plan is now forming for the more effectually spreading the knowledge of Jesus Christ and his glorious gospel in and about Bengal; any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor."

"The two following answers were received the next day:—

"If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense."

"ANOTHER.

"The Rev. Mr. J—, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction, at a proposal for the more effectually propagating and making known the truths of the Christian religion in this country of superstition, idolatry, and irreligion; and for setting forth the excellence of that holy institution, as replete with the means of rendering mankind happy both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

"Mr. J—, from the above reasons therefore, wishes an opportunity of conferring with the advertiser on the occasion."

"I have never yet found out who was the author of the anonymous note; and as to Mr. J—, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was 'The unknown God.' This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following

year being at a house in London where the Rev. Mr. N[ewton] had just called, I heard that a gospel minister was going out to Bengal, and that Mr. N[ewton] had reason to think there were religious stirrings in that country; as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, what you have now read.

"Just as I was returning the first time, I found out Mr. — W——, who kept a Europe shop in Calcutta, and appeared to be a truly pious man: I learned by him that there was a Mr. G[rant] and a Mr. C—— up the country, at Malda, and one or two more, who were religious people. Mr. W—— returned to England with a considerable fortune. I came back also, and was baptized in London, in 1785,* and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. —, he advised me to go another voyage, which I accordingly did; and sailed the second time to Bengal in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. Brown, who now preaches in Calcutta, went over and took charge of the Orphan School. . . . On my arrival there I found a Mr. [R.] U[dney],† and a Mr. C[hambers], and two or three more, who were connected with Mr. G[rant's] family, all serious people, and we used to go together to hear Mr. Brown on the Lord's day, who preached to the children under his charge: and after a little while we had a "prayer-meeting, and sometimes a word of exhortation was given. Mr. G[rant] removed from Malda to Calcutta; on his coming to us we were increased and strengthened, and I

preached at his house every Lord's day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G[rant] wished me to stay in the country, learn the language, and preach the gospel to the Hindus: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their surgeon, without any probability of the captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of pagans in utter darkness, and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the Hindus, their behaviour and their country, with any other interesting particulars that may occur while I write."

Thus far we have given Mr. Thomas's letter, with little abridgment. His account of the Hindus, their sacred books, castes, and religious and social habits is not necessary for the information of our readers, as it was for that of those before whom it was originally laid; and we shall therefore omit it, and endeavour to present the remaining

* In connection with the church in Little Wild Street, of which Dr. Stennett was pastor.

† These blanks are filled up on the authority of the Serampore "Circular Letters" for May 1808.

facts in relation to his second sojourn in Bengal, in the order in which they occurred.

Released from his engagement in the *Oxford*, and devoted to the evangelization of the natives of Bengal, Mr. Thomas began learning to speak and write the Bengali in the middle of 1787. Mr. W. C[hambers], a great Persian scholar and the author of a translation of Christ's Sermon on the Mount into the Persian language, which the reader may find printed at the end of Gladwin's "Persian Munshi," and one of the religious friends Mr. Thomas had found in Calcutta, recommended to him, as a teacher of Bengali, a man of the Kayasth caste, named Ram Ram Basu. "Till the month of June or July, 1787," he was engaged at Calcutta, and preached to a few Europeans there, but he then removed to Malda. In 1788 he was able to converse freely with the natives, especially with those he was well acquainted with. His munshi was not left long in doubt as to his motives for learning Bengali. In a letter which he wrote to an English minister, this man gives an account of his master's first missionary efforts which we may be allowed to quote here :—"After I had taught him a little Bengali, he asked me, 'Munshi, if you were to die now, whither would you go?' 'How can I tell, sir?' said I, 'I shall go where God will take me.' 'True,' said he, 'but men in general, when they die, where do their souls go?' I answered, 'All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell.' He asked me, what heaven and hell, what sin and holiness were? to which I replied particularly. He smiling said, 'How could a man be freed from his sins by such superficial works as these?' But none of us could answer him, only that it was written so in our shastras, and that our forefathers, from genera-

tion to generation, had so obtained salvation, this was all we knew." He adds, "When he began to tell us how men could be saved, then we greatly wondered; and we thought within ourselves, these (English) are the unclean; they have never had any shastras, and how should this man know the way of salvation? But we said, 'Speak, sir, and we will hear.' He began to read to us the glad tidings of salvation out of the bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shastra of God, and the way of salvation." In 1789, Mr. Thomas discovered that his pronunciation was generally very defective, and that his preaching for the most part was not understood; but he was not discouraged, and before he left for England at the end of 1791, he could express himself in prayer, preaching, and conversation, comfortably to himself, and so as to be understood by others. It must be remembered that, in learning the Bengali, he had to encounter "the difficulties that must necessarily occur to the first adventurer," having neither dictionary, vocabulary, nor printed book to assist him; and the most of the time he preached twice every Lord's day to a congregation of Europeans in the country. He therefore regarded himself as having gained, in five years and a half, no better knowledge of the language than a person of moderate capacity might by unremitting application acquire in two or three years. He also made some progress in the study of Sanscrit. Ram Basu wrote that, in his first instructions, Mr. Thomas read to the people who listened to him, out of the bible; and at a very early period of his residence at Malda he commenced a translation of some parts of the scriptures, with the assistance of his intelligent and ingenuous munshi. "Matthew, Mark, James, some part of Genesis and the Psalms, with

different parts of the prophecies," were thus for the first time rendered into the Bengali tongue, and manuscript copies were given to those of the natives who, under the influence of Mr. Thomas's instructions, opened their minds to the reception of the heavenly shastra. Three or four such natives had, when he left them, copies of all the above-mentioned scriptures, "and some only a single part, which," said Mr. Thomas, "they lend to one another and copy." The word of God was precious in those days; and greatly did these poor Bengalis desire an enlarged acquaintance with it, both for their own sakes, and for their countrymen's. "It is our wish," wrote Ram Basu, in the letter already noticed, "that this great word was translated into Bengali; as we hear, we make it known: but we are only a poor people, and cannot do as we wish."

But the mention of such lovers of the gospel among the natives of Bengal, will affect some readers with surprise. Who were these converts who were thus gathered around the missionary and thus sympathizing with his purposes, at so early a period as three or four years before Carey reached the shores of India? We will give a summary of what Mr. Thomas has recorded concerning them. And first, we must again speak of his munshi. The attempts made to enlighten him were not in vain. He saw that the gospel was the only divine plan of salvation, and he made no secret of his belief in it. In the year 1788, he wrote a hymn expressive of the truth that there is no salvation in any other than the Lord Jesus Christ; and many other sonnets afterwards, of his own accord, without any assistance from his master or any one else. Nothing but caste appears to have kept him back from being at once baptized; but his relations refused to give him his wife and children; and he was not found equal to the duty of leaving

all for Christ. Mr. Thomas, on leaving India, hoped that before his return, Ram Basu's family would be gained over, and no further obstacle in the way of his baptism remain, but in this he was, as we shall see, grievously disappointed. It is evident that at the time of which we are now writing there was very good reason to believe that Ram Basu was a true, though timid, believer in Christ.

Another native of whom Mr. Thomas entertained hope, was a Brahman, named Mohan Chand. He lived at a place called Boolahanth, about six miles from Malda. Mr. Thomas writes of him:—"This man has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. . . . He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day after I had been discoursing about prayer, he very gravely asked me, 'Sir, when a man prays to God, how many days is it before he gets an answer?' I then repeated the account of the woman of Canaan, and other different cases. He continued to attend, converse, and write, on the things of the gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shastras; and that the gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to Christianity, for he disused the worship and ceremony of the Hindus, to his own temporal loss, and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Brahmans, in favour of the bible." At last, however, the man's heart failed him, and he went back; but Mr. Thomas was far from giving up all hopes of him.

A third most interesting man was Parbati, a brahman of higher caste than the previous one. We must give the account of him in Mr. Thomas's own words; and we believe none of our readers will tire through its prolixity.—“He was a very strict observer of the Hindu laws and customs, daily rising early in the morning and repairing to the distant jungles to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river Mahanadi, which was near; and repaired, at particular seasons, to their more sacred river, the Ganges, which, they say, cleanses from sin.—There was not his equal, in all the neighbourhood, for zeal and accuracy;—a thorough devotee. This man having heard of our new shastra, the bible, was not a little displeased.” In this state of mind he went, on the 28th of June, 1790, to the house of Mohan Chand, but found him not at home, for he had gone to pay a visit to Mr. Thomas. Parbati waited, and in a little while Mohan Chand returned. On learning that he had been to converse with the missionary, Parbati required him to go and wash his clothes, “for he must be defiled and would defile, for he had been in the company of an Englishman,” who was of the Mlechchha, “viz., unclean, if not filthy.” Mohan Chand replied, “that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured,” he deliberately emptied the water out of the hukah which Mohan Chand handed to him, thus taking the first step towards putting him out of caste. “Such a proceeding,” continues Mr. Thomas, “before witnesses could not escape particular notice, nor fail of drawing the attention of many to the

great dishonour of Mohan Chand; so he left the company and went and poured out his complaint to God in prayer. The day was far gone; he returned no more to his company, but retired with his family to rest. About two in the morning, he was called up by Parbati, with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, Parbati desired to hear the gospel, and that the brahman Chand would go and pray for him. He replied as well as he could, and took him to the house of Basu, the munshi, where they spent their time till day-light in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to munshi's house in great trouble of mind about noon, making his former requests, and, on their repeated inquiry, he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruction. The effects of it were visible on his body and mind for several days. I found it very difficult to administer any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the bible was the only word of God, and Jesus Christ the only Saviour. When I left Bengal, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my diary; though it is rather long, I shall here give you a copy of it verbatim. You must know that we were all on the river, going a journey of two hundred and thirty miles; and we had a prayer-meeting on setting out. Mohan Chand and Ram Basu, the

munshi, having made their intercessions, I called upon Parbati whom I had never before heard; and though the munshi's prayer was more judicious and orderly, yet that of Parbati, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

"Extract of my Diary of August 19, 1790.

"Endeavour to recollect a little of Parbati's unequalled prayer.

"I performed the rites of the Ganges; I called this good—I worshipped wood and stone; I called this good—I heard the shastras of men, that are all false and vain; I called this good—Lord, I am a most wretched creature to this day: I know nothing—nothing. I have spent all my days in wickedness, and have not obtained the least knowledge of God. Oh, put far from me these evil things! Oh, make them depart far from me. I have hearkened now to thy word. I will hear them no more—I will not the least regard the idols of wood and stone any more!—Vanity: lies. Lord, I will hear no more at all these shastras of the Hindus; they are all false and vain. Wretched sinner! Save me; Oh, save—save, save me. Give—give—Oh, give—give, O Lord! Give me to know—Hell! what? Heaven! what?—Without the blood of Christ I shall never be saved. Without the flesh of Christ I shall never live*—Lord, what is the meaning of this? I know not what it is—how can I get the blood of Christ?—Oh, teach me; I will do anything thou sayest—Caste! what?—Home! what?—Friends! what?—Life! what?—What is anything? all is nothing but thee.—I want no money, I want nothing but thee. Oh, what a wretched sinner I am! Oh, tell me thy way? Oh, tell me by munshi; tell

me by the sahib. We are going to Calcutta—Many, many, wicked things are there. Oh keep us all the while we stay there.

"Oh, that I had but love!—Oh, that I had but faith!—Oh, that I had forgiveness! Oh, that I had but those things which thy people have. Like them—Oh, give me like them, like them. O Lord, how many evil things are in my mind every day! I am a wicked, blasphemous wretch! I have shame in me—Wicked shame before the people, and wicked fear of men!—Far, oh, far away from me, put far away my sins. Forgive me; and teach me what I shall do. I will do anything. Oh, that I did but know what to do! Oh, give, give—give—Lord, what shall, what can I do?"

"Here he burst into a flood of tears with now and then such fervent cries, as I never before heard: he continued in prayer about half an hour. I read and explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind, and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat, and, as the munshi tells me, wept there over his own sinfulness, a long time.—Thus far my Diary."

Mr. Thomas adds in reference to these men:—"The Brahmins and relatives of these people, who find their interests shaken, have raised reports, stirred up enemies, and brought accusations against them evidently false; but they behave on these trying occasions like men; like Christians who have their trust in God; and they are to be baptized on my return to Bengal, and so lose caste for ever, in which many will join them, and so become at least stated hearers of the gospel."

* "He had heard read John vi. 53."

He proceeds:—"I bless God, and reflect on it with great comfort, that there are thousands of Hindus, Brahmans, and others, who are ready to own as much and more than this [viz. that the bible might be true and of divine authority]; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering from these tokens, and many others, that the Lord hath called me to preach unto them 'the unsearchable riches of Christ;' and I hope and pray, He will yet enable and call others more fit for, and worthy of this delightful work than myself. There are several Brahmans who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the Scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth as it is in Jesus among them."

Was this the state of things in any parts of Bengal before the arrival of Carey? Some readers will be startled at the statement; but we have full confidence in it, and much evidence corroborative of its general accuracy. Had we the requisite space, we would adduce as part of this, a detailed account of a most interesting conversation with a company of Brahmans about eight miles from Calcutta, shortly before Mr. Thomas sailed for England in 1792.* The line of argument he adopted was something like that so admirably used in Mr. W. H. Pearce's tract, "The True Refuge;" and the effect upon a numerous company of Pandits and Brahmans was astonishing. He says: "It would not be an easy work to describe their affecting emotions of mind, which they all along

expressed in various ways. Some ran and climbed up into the cocoa-nut trees, gathered the nuts, and broke the shell, that I might drink the sweet water out of them; (God Almighty grant that I may break the shell to many of them, that they may drink of living waters, out of the inexhaustible fountain in Christ,) others brought sweetmeats, fruits, milk, and the like, saying it would be their sin to suffer me to go away and not eat, for the day was now declining: we had been six hours and upwards in conversation, and I began to take leave, but they continued to follow me even down to the boat; there I showed them a bible, the first they ever saw, and I reminded them of a saying in their shastras, that 'all nations of the earth should one day become of one caste, and one religion; they assented: also, that there should come a little book, and eat up all their great books. Yes, they all knew this saying to be common: then holding up a bible of Pasham's edition, I said, 'This is the little book, this is the book of God.' I also pleased them very much by showing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people show more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking as long as they could see me and the boat."

Being unwilling to omit any interesting particulars relating to the circumstances in which Mr. Thomas laboured at Malda, we add, that he tells us, he had sometimes "lived in a boat for six months together, as comfortably as any prince in Europe;" and that he erected for a dwelling, "an excellent house with mud walls and straw cover-

* Printed in Dr. Rippon's Baptist Register for 1794.

ing," which cost, he adds, "sixteen or eighteen shillings!"

The circumstances which led to Mr. Thomas's return to England in 1792 cannot be fully discovered. The reader will remember that he was led to devote himself to the work of acquiring the Bengali language and preaching the gospel to the natives, in compliance with the wishes of Charles Grant, Esq. This gentleman left India in 1790, but he, with G. Udney, Esq., and probably other pious episcopalians, liberally contributed to Mr. Thomas's support while engaged in this work. At length, through displeasure at some of his proceedings, this aid was withdrawn. In our ignorance of the precise cause of his disagreement with these generous friends, it is satisfactory to be able to quote the opinion of the judicious Andrew Fuller, who, as will be seen from his remark, was in a position to judge of the merits of the case. Writing to Dr. Ryland, January 16th, 1793, an account

of a meeting of the Committee of the Missionary Society just held, he says, "We read the letters which had passed between Mr. Thomas and a very respectable gentleman, who had employed him in India. It seemed, to us, that he had been rather too warm; yet this difference did not sink him, in any considerable degree, in our esteem." Whatever the cause of discord may have been, we shall see reason to acknowledge that it was overruled by the gracious hand of God for good; and that the labours of Mr. Thomas in India, his apparent success in making known the tidings of Christ to the Hindus, and his return to England in 1792, were all kindly and wisely appointed by the Lord, as important links in the chain of events still in progress, which shall, without doubt, result in bringing all India under the reign of the Prince of peace. The influence which his return had upon the Baptist Missionary Society will be stated in another paper.

MEMOIR OF THE LATE MR. VICCARS.

BY THE REV. J. P. MURSELL.

THE subject of this notice, Mr. George Viccars, senior, was born in Northamptonshire, and left Brigstock, his native village, while yet a youth, to seek his fortune in the neighbouring town of Kettering. Here he was privileged to listen to the ministry of the justly celebrated Andrew Fuller, of which he says, "I shortly discerned that I was under preaching of a more talented order than I was accustomed to be favoured with, very powerful and searching, and faithful, in which the great doctrines of the gospel were ever prominent. My judgment became informed, my heart affected, and I trust I have reason to give God that I was favoured

to sit under such a ministry. I hope I was enabled to repair to the Saviour as my only refuge."

At the early age of eighteen he was baptized, and entered on the advantages of Christian fellowship, and was for many years an active and exemplary member of the church over which Mr. Fuller and subsequently the talented and noble-minded John Keen Hall presided. "I have sometimes thought," he says, "that the period at which I joined the church was early, and that I had but a slight view of the depravity of my heart and the evil of sin, compared with what I now feel."

It was the good fortune of Mr. Viccars

to be an eye-witness to a scene which will be remembered historically with the deepest interest by thousands of the people of God through a long series of years. "It was during my apprenticeship," he remarks, "that the committee was formed at Kettering for sending missionaries to the East Indies. Amongst the members present were Carey, Thomas, Pearce, Sutcliff, Ryland, Hogg. The lady in whose house they met was an excellent person, a member of the church, and had some knowledge of me and of my feeling an interest in the mission. She very kindly allowed me to be in the room during part of the time they were in consultation. I very distinctly recollect hearing Mr. Carey say that if he went to India his first object would be the translation of the scriptures." Referring to these times, and to the excellent men who adorned them, he adds, "I have heard Mr. Carey preach two or three times, and was powerfully impressed on one occasion under his prayer, the effect of which has ever remained on my mind. After he had prayed, the eminently heavenly Samuel Pearce preached. This was indeed a time of refreshing. I was honoured by hearing Mr. Pearce several times afterwards. Many crowded to hear him while he exhibited Christ and him crucified, and besought men to be reconciled to God."

After a residence of thirty years in Kettering, where he was much esteemed, Mr. Viccars removed with his family (a wife and eight children) to Leicester, hoping to find in a manufacturing town wider scope for his industry and enterprise. "I cannot describe," he observes, "what I suffered in coming to such a determination. We much regretted leaving on many accounts. Mr. John Hall was then the pastor of the church in Kettering, for whom we entertained an especial regard." On arriving in Leicester, Mr. Viccars associated himself

with the Christian church then under the care of the distinguished Robert Hall, of which church he remained a member during the last thirty years of his life, during twenty-four of which he filled, with great honour, the office of deacon in it.

With a clear and sound understanding there was combined in the subject of this brief notice, a considerable amount of practical wisdom; and with an integrity that recoiled from the very shadow of duplicity, and which ran like some granite formation through his soul, there were entwined beautiful sensibilities which endeared him to all who delight to trace the more delicate tints of character and life. It was this sensitiveness of nature (which in him worked through the medium of his conscience and became rather a moral than a merely temperamental element) which occasioned that diffidence and modesty that remained with him in all their freshness to mature old age, and which by multiplying his sympathies made him a priestlike man, plaintively hearing the woes or tenderly participating in the joys of others.

The interest he felt in individuals was the parent spring of a wide and generous philanthropy; the element of friendship in him, amplified and matured, rose to the height of a quick and impassioned patriotism. A quenchless love of freedom and a burning hatred of oppression, kindled at all times, like some mystic fire, in his breast. From the habit of silent but close observation of men and things, and from that independency of mind which refuses to be moulded by custom, or to be governed by the low considerations of self-interest, Mr. Viccars adopted the principles and opinions which distinguished his political life, from his earliest years. He was a Reformer when to be so was to be branded by the rabid and dominant tory party as a Jacobin and a traitor;

and a Nonconformist, when the watchword and war-cry of "Altar and King," fostered by servile priests, was reiterated with maddening fury alike from festive baronial halls and from the lowest club-rooms in the land. He carried his convictions in favour of national progress and of popular rights, steadily amidst the fearful surges of the French Revolution, surges before whose thunder and foam even a Burke and a Mackintosh for a season quailed. He was among the honoured band, talented and numerous even then, who lifted their protest against the enormities of Pitt, that evil genius of his times, who denounced the impudent and despotic measures of a Sidmouth, and who thwarted the headlong path of Castlereagh. All honour to his memory and to those who with him, with spade and battle-axe in hand, pioneered the sacred cause of national liberty amidst the comparative twilight of its march. He had no ear for, and, if possible, less than no patience with, those who affect to regard the great questions of politics as at variance with the interests of religion and beneath the notice of the professors of it. He was sagacious enough to detect, and manly enough to avow, the intimate connection that obtains between the progress of civil and that of religious freedom, between the rights of citizens and the enfranchisement of conscience, and he was not to be cajoled on the one hand, nor frowned on the other, into the neglect of duties which consistency imposed upon him. His course in all questions involving the commonweal was straightforward and unflinching. To ask how he would act amidst the collisions of parties was to inquire in what quarter of the heavens the sun would rise on the morrow.

Deep and sincere as was his interest in the welfare of his country and in the great cause of universal freedom, he never postponed the obligations of the Christian to the duties of the citizen. He

had acquired the high art of carrying the principles and the spirit of his religion into all the departments of life. While he was well known as the warm advocate of liberty, he shone most conspicuously as the man of God. He had acquired from the ministry with which he was favoured at the outset of his career, and from an intimate acquaintance with the sacred oracle, discriminating views of divine truth, which laid increasing hold on his judgment as his years advanced, and which enabled him to attain, in the soundness of his views and the depth of his convictions, to "the fulness of the stature of a man in Christ Jesus." Though making no pretensions to the niceties and subtleties of a scholastic theology, he was deeply versed in experimental piety, and, therefore, was ever ready to "give a reason for the hope that was in him with meekness and fear." At an equal remove from an exclusive and censorious spirit, and from a vague and dissipated charity, he "held fast the form of sound words," and maintained in its integrity the "faith once delivered to the saints"—turning away with a holy recoil from that spurious liberality which is at once the boast and the bane of our times. His reverence for the volume of inspiration was inferior only to his adoring admiration of those sublime and elevating themes of which it is the appointed medium and the consecrated temple—a temple towards which he turned with the ardour of a devout heart, for "The statutes of the Lord were his songs in the house of his pilgrimage;" and, "The word of Christ dwelt in him richly in all wisdom."

Mr. Viccars was eminently attached to the house of God. He resorted to it not merely as an attendant, but as a worshipper—not in compliance with the voice of custom, but in reverential obedience to the great Lord of assemblies. He was, therefore, less affected by the

mere accidents which attend it, than by the spiritual glory which presides in it. Scenic pomp, scientific and artistic performances, or the highest rhetorical displays had little charm, in such a place, for him; he looked amidst its hallowed services for gleams of that light which "eye hath not seen," but which has been immemorially the strength and the consolation of Israel. He was an old fashioned Christian—one of that type of believers who are moulded not by the spirit of the age—Protean as the shifting clouds of heaven—but by the scriptural impress, the deep lines of which are proof against all change, and superior to the ravages of time. He approached the sanctuary with thoughtful and solemn step, breathing the venerable sentiments, "I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." "We are the circumcision who worship God in the Spirit, who rejoice in Christ Jesus, who have no confidence in the flesh." Difficulties which might deter others less interested in the diviner features of public worship never turned him aside from his steady course. He was, when health permitted, always found in his place, whether in the larger congregation or on less conspicuous occasions. Kind and considerate in his spirit, he could find excuses for others, which he would not suffer to influence himself. Conscience guided him even where inclination might not strongly sustain him. He seemed to say rather by example than by precept, "O magnify the Lord with me, let us exalt his name together." But his social religious life, vital as it was, was but a legitimate sequence, a beautiful effect, a quiet pellucid stream indicating by its purity its modest and sacred source. For he was eminently addicted to prayer—to the privacies of a divine fellowship—to that communion with the great Father of spirits, through the mediation

of his Son, which is the secret of spiritual strength and the power of a consistent and verdant profession—

"In secret silence of the mind
My God, and there my heaven, I find."

With remarkably quiet manners this excellent man united an unusual intensity of inner life. He was far from indifferent to circumstances or events as they transpired around him, or to the serene delights of friendly intercourse. But his thoughts and feelings, if left to their natural bias, tended to abstraction—to incessant self-revolution. His world was within; and often in the absence of the ordinary indications, it was agitated by the strongest emotions of pleasure or of pain. To those who studied and who knew him, it was rather a surprise that so very sensitive a spirit retiring habitually in upon itself, and tinged as it was with a "musing melancholy," was not earlier consumed by its own fires. A mind so constituted could have, as it moved across the strange theatre of life, no dramatic part to act, no sinister ends to reach; for it was not a mirror reflecting from its surface the chameleon colours of surrounding interests and objects—but a furnace radiating its own light and heat. As might be expected, his prejudices and preferences were strong and abiding. His earnestness almost disqualified him from tolerating supineness in others, while his aversion to what he considered unsound principles was in danger of prematurely running to seed, and ripening into dislike towards those who held them. By the same law his love of consistency easily matured into excessive admiration of the exemplars of it. The tendency of his nature to virtue and righteousness, was so impulsive and strong that it sometimes seemed, like an impetuous stream, to fret and dash against the limits assigned by a candid and discriminating toleration.

Few men, exemplified nevertheless, more of the meekness and gentleness of Christ. If he occasionally kindled into indignation it was when hypocrisy stood unmasked before him, or when the dark visage of oppression obtruded itself upon him. Though he was far removed from that tameness and insipidity which are the mere caricatures of goodness, the habitual current of his heart was deeply imbued with genuine Christian urbanity, and with a respectful deference to the judgments and the feelings of others. He excelled in "the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated—full of mercy and good fruits, without partiality and without hypocrisy." He bore about with him an abiding consciousness of his sinfulness in the sight of God, and was ever lowly and penitent before him. Presumption was a vice foreign alike to his nature, his tastes, and his religion, while the grace humility seemed rather to be breathed than worn—resembling more a growth than a garment. His general carriage was such as most strikingly to commend the gospel of Christ. In the family, in the church, and in the world he made a near approach to the standard which is proposed to the chosen people of God, that they be "holy and without blame before him in love." To say, the precepts of morality were scrupulously observed by him would be but feebly to illustrate the texture and influence of his life. "He was an epistle of Christ known and read of all." He carried with him and diffused around him unconsciously to himself the savour of the great Master's name, and having meekly worn for upwards of sixty years the sacred robe of the Christian profession, he laid it down at the good old age of seventy-seven without a rent or a stain.

Soon after his arrival in Leicester in the year 1830, Mr. Viccars lost his wife,

a most amiable and devout person, the sister of the late esteemed Mrs. Mack. Referring to her last moments he says, "Her earnest prayer was that we might be all (as a family) re-united with the redeemed from every nation, kindred, and tribe. She had followed the Saviour in her early days; her only reliance was on his atonement and intercession, and she had, I humbly hope and believe, some foretastes of that blessedness which 'eye hath not seen nor ear heard.'" Seven years after this event he was called to part with Mary, his youngest daughter, who had previously joined herself to the people of God, and whose death was "triumphant, she longing to depart and be with the Saviour and those she much loved who had preceded her." In the year following, her brother Joseph, relying on the Saviour, was called to join his friends who "through faith and patience were inheriting the promises." These trials occasioned our departed friend heavy and poignant grief, but elicited no murmuring or complaint. His own illness was of short duration, and his death, which occurred on Monday, April 25th, perfectly tranquil and happy. The presence of the great and gracious Lord of life cheered him as he passed through the sombre valley. "Who," asks the illustrious Foster, "is that destroying angel whom the Eternal has appointed to sacrifice all our devoted race? Advancing onward over the whole field of time he hath smitten the successive crowds of our hosts with death, and to us he now approaches nigh. Some of our friends have trembled and sickened and expired at the signals of his coming! Already we hear the thunder of his wings. Soon his eye of fire will throw mortal fainting on all our companies, and his prodigious form will to us blot out the sun, and his sword sweep us all from the earth, for the living know that they must die."

Mr. Viccars has left several children to mourn his loss, and to tread in his footsteps. It was his happiness to see them all, in answer to fervent prayer, members of the church of Christ, and to leave them with the assured prospect of meeting them again in the presence of God and of the Lamb. The

rich and mellow light of his example will linger in their dwellings and about their path, till that of their own comes gleaming, softened and subdued, through the solemn mists of the tomb. "The righteous shall be had in everlasting remembrance."

Leicester, July 14th, 1853.

EVERY DAY RELIGION.

THE religion of some persons is confined to the sabbath; the religion of others is occasional, coming on and going off at irregular intervals; but substantial reasons may be assigned for forming and adhering to the resolution to which David pledged himself when he said, "Every day will I bless thee; and I will praise thy name for ever and ever."

I. The perfections of God are always deserving of admiration. Creatures are changeable, but what God is at any time he is every day. The fragrant flower soon fades and loses its sweetness. The most beautiful of the human family will decay and cease to be attractive. The most faithful of earthly friends will sooner or later be unable to help us. But God is always the same. His holiness is uniform, his righteousness invariable, his wisdom perfect, his power without limit, his kindness incessant. From everlasting to everlasting he is infinitely glorious:—

His boundless years can ne'er decrease,
But still maintain their prime;
Eternity's his dwelling place,
And *ever* is his time.

II. The works of God are so excellent that they deserve constant celebration. How bountifully has he stored the earth with blessings suitable for its inhabitants! How wonderful have been the operations of his providence in succes-

sive ages! How "manifold" the wisdom made known to principalities and powers in the history of the church! Can time efface the remembrance of our Father's love? Ought any one day to pass without reference to the cross? Is not the reconciliation effected permanent and mutually delightful?

"I will praise thee every day,
Now thine anger's turned away,
Comfortable thoughts arise
From the bleeding sacrifice."

III. Our personal obligations to divine goodness are perpetually increasing. "Blessed be the Lord who daily loadeth us with benefits." Daily thanksgivings are demanded by daily support, daily forbearance, daily interpositions, daily supplies of grace. Every evening we may sing:—

"Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they."

Even in the day of bitter disappointment and overwhelming sorrow, in the day in which the Lord hath taken away the most valuable earthly gift that he had ever bestowed, in the day when fatal disease having completed its work the spirit is on the point of quitting its tabernacle, "Every day will I bless thee; and I will praise thy name for ever and ever."—Psalm cxlv. 2.

THE POTENCY OF MEEKNESS.

AN Italian nobleman who has not renounced the profession of the Roman Catholic faith, in which he was educated, but who is an exile from the land of his birth in consequence of his exertions to obtain for it civil freedom, has written several letters lately which have been published in the *Christian Times*. His observations respecting the recently liberated Madiai are deserving of serious consideration on the part of all the professed followers of Christ, as furnishing an illustration of the effect which an exhibition of the mild, forgiving, and patient spirit, appropriate to the gospel, is adapted to produce on a candid mind. His language is as follows:—

“Under the force of that sympathy which linked me, a political martyr, with those two religious martyrs, I felt a strong desire to know them better, and promised myself the good fortune of falling in with them in one of those involuntary peregrinations to which a five years’ exile has condemned me. Yet I should never have dared to hope that my desires would so quickly, and, as I might say, by chance, have been fulfilled. After the miserable and foolish attempt of last March in Milan, which attempt, by the imprudence of a few, brought down the lash anew upon my country, and on me, who was innocent of all that then took place, and made the burden of misfortune already crushing, fall yet more heavily, I left London to betake myself to a corner of that ancient province where, after a long and cruel absence, two lovely children were awaiting my return with outstretched arms, and longing to hold me in their dear embraces, while I was panting with anxiety to press them to my heart. My constitution was shattered with five years’ tortures, my mind was worn out by long struggling with misfortune, both public and domestic,

and with the ingratitude of the world and of individuals, and both mind and body felt the need of seeking relief in those endearments, the only consolation left me by Divine pity, to compensate the troubles I had so long been suffering. But what was my surprise when, on arriving at — I found that the Madiai were in that very place, having also come thither in quest of repose, under the shade of the orange trees and olives that cover that shore with a perpetual spring! One of the first duties which I then had to perform, was to pay a visit to Sir Culling Eardley, Bart.; who had shown himself so kind towards my children, by whom I was introduced to him, and whom I found to be the model of the true gentleman and the true Christian.

“I have not words to describe the affectionate welcome which he gave me, but confess that such interviews, rare as they are in the thorny path of exile, bring great comfort to the heart that is wounded by a long adverse fortune. It was by means of the worthy baronet that I entered into communication with the Signori Madiai. And I must acknowledge that they had been represented to me under somewhat unfavourable colours, by persons who were themselves deceived, either by ignorance of the truth, or by the art of some one who endeavoured, for private ends, to obscure the modest but real merits of that interesting couple. One would have me believe that they were two visionaries. Another, that they were two intolerant fanatics. I know too well the artifices of this insidious and envious world to render implicit faith to its accusations, but the contradiction between the good opinion I had entertained of those two victims of Roman Catholic intolerance, and the unfavourable opinions which those per-

sons wished to give me of them, made me exceedingly curious to know them personally, and then to judge of them impartially according to my own impressions. An opportunity soon occurred. With Signor Madiai I found myself in the company of a common friend. At the first sight of him, I scanned the man narrowly with an interest like that of the crowd that comes to gaze upon one that, by some wondrous chance, escapes death by shipwreck, and has just made his way to land.

"Signor Madiai is rather tall. His countenance, without presenting those features that are conventionally called noble and strongly marked, has an air of calm and tranquil kindness. His look is gentle, and an expression of inward serenity beams in it. After the first salutations, he related fully, at my request, the sufferings of his long imprisonment. His relation, given at the moment, with that simplicity which is the eloquence of truth, threw me back three centuries. Although he had suffered much, even in body, the tortures they inflicted on him were moral rather than physical. Excepting only the rack, the red-hot pincers, and the burning pile, he had to suffer all the torture of the ancient inquisition. Besides the weariness of a long and inquisitorial process, he was tormented by daily assaults, with various weapons, that friars of every sort and of every colour made upon his conscience. Some with honied words and promises—some with disdainful brow and threatenings. But, in telling me of the torments he had suffered, he uttered not a single word of resentment, not one sentence to betray the least rancour, or the slightest desire of revenge. After each episode of that dolorous drama, his ejaculation was such as this: 'May God forgive my enemies, as, according to his commandments, I have forgiven them with all

my heart!' But he could not say, as Christ said on the cross, 'because they know not what they do,' for these furious persecutors too well understand to what result their premeditated persecutions tend.

"I afterwards went to visit the Signora Madiai. She is a middle-aged woman of dignified carriage and an open countenance, yet bearing traces of long and painful sufferings that time never will efface. Her manners are noble. The sound of her voice is sweet, and her language is constantly of peace and pardon. When I touched on the story of her recent sufferings, she said to me: 'O, sir, let us not speak of it. God willed it, and let his will be done. The creature cannot fathom the designs of the Creator. I have no more recollection of my suffering than of a distant dream, or if even I do remember it, it is only to pity those who were compelled to persecute me, and whom I have forgiven in the fullest sense of the word and with entire sincerity of heart. I endeavoured to profess the law of Christ, which is altogether a law of love and pardon. By loving and forgiving my fellow-creatures, I do no more than follow the precepts of the gospel, and of that holy bible which is my guide in this short but painful pilgrimage, called life. You, sir, I know, have suffered much, and still are suffering, but lift up your eyes and your thoughts towards heaven, and there you will see that justice which is denied you here on earth. God does not break his word, like men. His promises are eternal, and they never fail. But if we would advance in the path of perfection, we must begin with forgiving our enemies all the harm that they have done us, and with praying for their conversion.'

"This first conversation which I now relate to the reader somewhat refreshed my fainting spirits, raising my hope on the wings of religion. With a second I

might perhaps have gone so far as also to forgive my enemies . . . but they have done me so much evil, they have in many ways so sorely wrung my heart, that I do not yet feel myself generous enough to pardon them.

"After the rumours which malevolence had circulated, I feared, as I have said, that I should find these Madiai to be two visionaries, two fanatics. On the contrary, I discovered that they were two lambs in meekness, two patterns of evangelic charity. There was only one thought that in the least disturbed their peaceful mind, and this was a fear lest any word or deed of theirs, being ill interpreted, should excite in the population any suspicion adverse to their quiet habits and peaceable intentions; hence, in every action, they displayed the highest prudence and con-

stant charity. I left the house, edified by the meekness of the sentiments, and by the prudent demeanour of those two victims of religious and political intolerance, of which the destiny is a real anomaly, an open contradiction to the nineteenth century, which carries written on its front—civilisation and tolerance."

It is thus that the endurance of persecution promotes the dissemination of the truth; not by a display of tenacious adherence to it merely, as proving the genuineness of the convictions professed, but especially as furnishing opportunity for the manifestation of a spirit which is evidently superior to the spirit of the world, bearing witness to the conscience of the observer of its connexion with heaven.

PRIVATE READING OF DR. CHALMERS.

From "A Selection from the Correspondence of the late T. Chalmers, D.D., LL.D."

1825. I FIND it a great advantage to spend my mornings in practical reading rather than in study. My present book is "Owen on Spiritual-Mindedness"—a book which, when you have perfect leisure, I would recommend to your perusal.

1826. My practical author at present is Howe. The book of his which I am now in hand with is his "Redeemer's Tears." I never read a sentence of his works before, and I think I shall like him vastly. He is more lucid than Owen, writes with greater taste, and is often, I think, more striking, if not so profound. He is a very judicious and learned as well as pious author. There is more of tenderness, too, about him than Owen.

1826. My book at present is Bagster's "Saints' Rest," Very impressive. I think him particularly so on the awful and

affecting subject of our responsibility for each other's souls.

1827. Of all the books I have recently read there is none which has delighted, and I hope impressed, me more than Leighton's "Commentary on Peter." What a precious thing it is to get a fresh and powerful impression of religious truth!

1828. You perhaps remember a venerable brown-skinned folio that my father used to read upon the Sundays. It was a complete volume of Boston's works. I have great pleasure in the perusal of it. It has formed a morning reading to me for some time; and I have now got over his "Crook in the Lot," and his "Fourfold State," both of them very precious, and the latter abounds with very impressive passages.

1834. Have you read Owen on the 130th Psalm? this is my last great

work ; and I would strongly recommend it as eminently conducive to our establishment in that way, which is at once a way of peace and holiness.

1839. I have not seen the book entitled "Union, or the Church made one," but I have read the other production of its author, entitled "Mammon," and think that there is great truth of principle in the work, and that, too, forcibly and impressively propounded.

1843. I have been reading lately with the greatest interest, certain books on the Assurance of Faith, which are full of comfort. They give substantially the same doctrine with Hervey in his "Theron and Aspasio," and "Marshall on Sanctification," great favourites, both of them, if you recollect, with my father. John Newton also is very much in the same spirit, and so are Boston, and Colquhoun, and Romaine. Their great lesson is, to come to Christ as we are, instead of waiting for qualifications to come, which, separate from Him, we never can arrive at.

1845. I am reading with great interest a recent work, "Elliot on the Apocalypse." It is a learned, and critical, and, I think, very complete work. I look on prophetic studies as very confirming, though I hold as of first importance a Bible reading, and practical books that may influence the

heart on the side of practical Christianity.

1845. The bible, if read with diligence, and the Spirit given to pour light upon the bible if prayed for with sincerity and earnestness, these are the great agencies and means by which even the poorest and humblest of men might be made wise unto salvation. And there are other helps beside the scriptures not to be neglected, for by them we might be the better enabled to understand the scriptures. But tastes and understandings are various, and the books suited to some are comparatively useless to others. The human author who did me most good was Wilberforce, by his work on "The Christianity of the Higher and Middle Classes." And yet I know some who felt no interest in this book, though some of the following might perhaps prove more impressive and profitable:—Baxter's "Call to the Unconverted;" Alleine's "Alarm;" Doddridge's "Rise and Progress of Religion in the Soul;" Baxter's "Compassionate Counsel to Young Men;" Guthrie's "Trial of a Saving Interest in Christ;" Bradley's "Sermons," &c. But after all, let me state in a single sentence what the likeliest expedient is for passing out of darkness into the marvellous light of the Gospel. It is *the prayerful reading of the bible.*

ABSENCE FROM THE BODY.

As absence from the body cannot be considered, in itself, a desirable thing, so, it is quite evident, from the fact that there is to be a resurrection, that a permanent state of separate existence, of absence from the body, is not that best fitted for developing all the susceptibilities of improvement in knowledge, holiness, and enjoyment, with which human nature is endowed. The best,

the happiest state for a being like man, is the state in which a perfect body is the mansion and instrument of a perfect soul. That is the state in which human nature exists in the person of the glorified Redeemer; and that is the state to which he has promised to raise all his followers.

For very wise and benignant reasons, God has implanted in the human heart

a strong love of life, and an almost invincible horror of death—apart altogether from the consideration of the events consequent on the separation of soul and body. So strong a hold has the material world, with which our bodies connect our minds, through our imaginations and affections, that it forms, as it were, a part of our conscious being. We find it difficult, if not impossible, to form a distinct conception of our mode of existence in a separate state, without accompaniments, the ideas of which are borrowed from that in which we live. Death seems an un-

clothing us—a leaving us naked. It is as if the laws of gravity were annulled with regard to us, and we, in a starless night, were compelled, not only to abandon our warm, lightsome dwellings, but even to leave the solid earth, and plunge headlong into the unexplored fathomless depths of the surrounding dark ether. It is nature that speaks in the apostle when he says—"Not that we would be unclothed,"—oh, no—"we would be clothed upon." Our wish is, not that mortality should expel life, but that life should swallow up mortality.—
Dr. John Brown.

THE RIGHT MODE OF STUDYING THE BIBLE.

THE girders across the roof of the Crystal Palace were painted blue. They gave the roof, from the east or the west gallery, the appearance of sky blue, by entirely concealing the glass between them. This result of skilful colouring could only be observed from a proper point of view; and the beauty of the bible is only discernible from a right position. A writer of higher genius than any living man had one mode of

studying the scriptures, which has always proved successful. No modern scholar can be ashamed to copy the example of the Prince of Poets, whose verses are the household hymns of the civilized earth, and have been the resource of many troubled and mourning hearts in every age and clime. His plan is stated in four words, Psalm cxix. 12, "Teach me thy statutes."—
Troup's Art and Faith.

PRAISE FOR THE HARVEST.

From "Original Hymns, particularly adapted to Prayer Meetings."

BLESS God, by whom we live,
For he's immensely good!
In love he doth prepare,
For man and beast their food;
The harvest now his care displays,
How kind are all our Father's ways!

We hail the precious crop,
And bless the Donor's hand,
Whose providence thus smiles
Once more upon our land:
'Twas he preserved the needful grain,—
O let us praise his sacred name!

His love demands our praise;
His goodness claims our songs;
Awake! our grateful hearts,
Awake! our tuneful tongues:
To him who all our need supplies,
Let thanks, sincere, for ever rise.

Prepare us, O our God,
For that great harvest-day,
When thou wilt bouse the wheat,
And cast the chaff away:
Ripened for bliss, O may we rise,
To dwell with Christ, above the skies!

There we'll extol the grace,
Which rescued us from hell,
And on our Saviour's face
For ever sweetly dwell;
We'll welcome, Lord, *that* harvest-day,
Which shall thy grace and wrath display.

REVIEWS.

The Papacy; its History, Dogmas, Genius, and Prospects: being the Evangelical Alliance first Prize Essay on Popery.
By the Rev. J. A. WYLIE. Edinburgh: Johnstone and Hunter. 8vo. Pp. 558.

THIS able and finished production combines at once the rare qualities of clear statement, rigorous logic, and eloquent style. There is no vituperation, no passion, nor partisanship about it. Its tone and spirit are worthy of an Evangelical Alliance; and it is to the praise of the author that he could write upon a subject on which the public mind has of late been so excited, and we may say so exasperated, with such an absence from all passion and prejudice. In these respects the book contrasts most favourably with a large number of works that have recently appeared on the same subject. Too many of these writers, in rebuking the arrogant assumptions of those who have cursed the world from the chair of St. Peter, have well nigh assumed the same high position, and have bordered upon cursing themselves. The whole controversy has had about it too much of church against church, priest against priest, too little of truth against error. This is neither promotive of truth nor is it decisive against error. It is not by setting up our petty rival claims that we advance the truth, but by lifting her out of the corruptions and passions which have enveloped and obscured her, that all men may see her light and feel her beauty. The history of the papacy itself is but the history of the blind prejudice and infuriate zeal of the priesthood, and is a plain and significant warning to the ministers of every

church to abstain from the exhibition of a similar spirit. Of course we discriminate in making these statements, and we are happy to observe a growing class of writers, who, while they deal effectively with the heresies of Rome, have at the same time imported into the controversy a better temper and spirit. We place Mr. Wylie high among this class of candid yet powerful adversaries to Rome.

Mr. Wylie has made a clear and very judicious division of the essay into four books. The first book contains a brief and succinct history of the rise of the papacy. The second expounds and refutes its dogmas. The third develops its genius and influence; and the fourth reviews its present policy and prospects. This division affords abundant material for discussion, and at the same time considerably popularizes the whole question. From either of the points indicated we may survey at a glance some of the fearful aspects of popery. Thus there is an unusual amount of interest created for the book. The reader, pleased with so definite and comprehensive a view, is irresistibly led to follow out with the author the deadly workings of the system. We cannot now go through all the points presented to us; and shall, therefore, confine ourselves to a few remarks upon the subject matter contained in the first and last books.

To account for the growth of this gigantic system of error, we must go back to the first ages of the church, and mark the elements by which Christianity was surrounded and amidst which it was developed. The chief cause is

undoubtedly to be found in human nature itself. The papacy is but the outgrowth of its weakness and perversity. Christianity was committed to the care of imperfect beings, and hence it was soon corrupted. There were, however, special elements at work, which even in the apostolic age had made their influence to be felt, and which helped to modify and limit the truth. They may be presented under a three-fold character—Jewish symbolism, Grecian philosophy, and Roman power. By the first of these arose that conflict between the symbolical and spiritual—that substitution of the *outward* for the *inward*, which paved the way for the introduction of ritualism on the broad scale of the papacy. By the second were supplied those false methods of philosophizing, which not only adulterated the truth, but which elevated human opinion to a co-ordinate rank with divine revelation; and thus was laid that basis of the corruption of the scriptures in which Rome indulges—that tradition and infallible teaching of the church to which she demands implicit subjection. By the last was furnished a world power, through which, when gained to her side, she could spread her opinions and give them effect by the strength of the secular arm, and the terrors of law. The two former of these influences were gradually but subtilely at work through the age succeeding that of the apostles; so that, at the end of the first and the beginning of the second century, their power was strongly felt. As the age wore on the novelty of the new opinions began to wear off, and men were thrown, by the recoil of human nature, back again upon the old ideas. The progress of the next century more fully revealed this fact. The church itself had begun to depart from the simplicity of Christ, and except during the periods of persecution she was torn by intestine

strife, or corrupted by false doctrine. The false modes of interpretation, the childish allegories, or sensuous philosophizing which now were generally adopted, showed that the spirit of the truth was fast evaporating from the mind of the church. As “every truth has its counterfeit in error,” so was it with the truths of Christianity; she was either mutilated or corrupted—she was either half Judaized or half paganized.

Contemporaneously with this grew up in the church a spirit of priestly assumption which was contrary both to the spirit of the gospel and to the teaching and discipline of the church of the apostolical age. The constitution of the church of Christ was in fact changed. We cannot do better than express this in the words of Neander: “The changes which the constitution of the Christian church underwent during this period related especially to the three following particulars: 1. The distinction of bishops from presbyters, and the gradual development of the monarchico-episcopal church government. 2. The distinction of the clergy from the laity, and the formation of a sacerdotal caste in contradiction to the evangelical idea of the Christian priesthood. 3. The multiplication of church offices.” Thus the unity of the church was broken in upon. Those who were one in the gospel, brethren through a common fellowship in Christ, began, contrary to the express command of their Lord, to contend for the pre-eminence over each other in the church. This spirit soon extended to the churches. The simple and fraternal relations which existed between the various independent bodies of the faithful were violated. The larger churches assumed a spirit of dictation toward the smaller, and begun to interfere in their internal arrangements. The church at Rome was pre-eminent for such intermeddling. The influence of the provincial ecclesiastical councils

increased this evil. In them the larger churches obtained the greatest weight. At the beginning of the fourth century these councils had become universal. In the Greek church they were styled synods; in the Latin they were styled councils; and the laws enacted by the latter church were called canons. The term bishop by this time had acquired a new significance. It was no longer synonymous with the humble presbyter. Thus Mr. Wylie tells us, "The new arrangements impressed by a human policy on the church became every day more marked, as did likewise the gradation of rank amongst the pastors; bishop rose above bishop, not according to the eminence of his virtue or the fame of his learning, but according to the rank of the city in which his charge lay. The chief city of a province gave the title of metropolitan, and likewise of primate to its bishop. The metropolis of a diocese conferred on its pastor the dignity of exarch. Over the exarchs were placed four presidents or patriarchs, corresponding to the four prætorian prefects created by Constantine. This distinct recognition of the order occurs in the Council of Constantinople, A.D. 381." (Pp. 19, 20.) Again, "This gradation of rank necessarily led to a gradation of jurisdiction and power. First came the bishop who exercised authority in his parish, and to whom the individual members of his flock were accountable. Next came the metropolitan who administered the ecclesiastical affairs of the province, exercised superintendence over all its bishops, convened them in synods, and assisted them, heard and determined all questions touching religion which arose within the limits of his jurisdiction; he possessed, moreover, the privilege of having his consent asked to the ordination of bishops within his province. Next came the exarchs or patriarchs, who exercised authority over the metro-

politans of the diocese and held diocesan synods in which all matters pertaining to the welfare of the church in the diocese were deliberated upon and adjudicated. There needed but one step more to complete this gradation of rank and authority—a primacy among the exarchs. In due time an arch-patriarch arose. As might have been foreseen, the seat of the prince of the patriarchs was Rome." (Pp. 21.)

This growth of power in the priesthood led to several evils; the common people were excluded from all participation in the administration of the affairs of the church. The rights and privileges of presbyters were invaded. Bishops contended among themselves as to the limits of their respective jurisdictions, and rivalled each other in the costliness and splendour of their living. At length the dissensions arose to such a pitch that the church often witnessed her chief bishop elected amidst tumult and bloodshed.*

There remained yet two or three steps to be taken by Rome to render her dominion absolute. These were necessary to bring the civil power to recognize and uphold her ecclesiastical authority. By the edict of Gratian and Valentinian II. the power of Rome was extended and confirmed, and the aid of the civil power was guaranteed so far as was necessary to its own purposes.†

The young emperor Valentinian III. under the influence of the Roman bishop issued the law of A.D. 445, in which he says, "The primacy of the apostolical seat having been established by the merit of the Apostle Peter, by the dignity of the city of Rome, and by the authority of a holy synod, no pretended power shall arrogate to itself anything against the authority of that seat. For peace can only be universally

* Neander, vol. iii. p. 315.

† Gieseler, vol. i. p. 434. Neander, vol. iii. p. 315.

preserved when the whole church acknowledges its ruler."* A century later these powers were enlarged by Justinian who added the rights of endowment and patronage. The publication, likewise, of the celebrated Justinian code which had become the law of Western Europe favoured this ecclesiastical supremacy. At the same time arose the order of Benedictine monks who went everywhere preaching up the doctrine of implicit obedience to the Roman see. In 606, the highest ambition of Rome was realized by the Emperor Phocas, who had attained to the purple by the murder of his predecessor Maurice, conferring on the pope the title of Universal Bishop. Thus was given to Rome a legal supremacy. Henceforth her power advanced beneath the protection of the emperor himself.

We cannot follow Mr. Wylie through his exposure of the various dogmas of Rome, those subterfuges and frauds by which she has reared and maintained for ages her power, and by which she was enabled gradually to tread down liberty, and at last to set her foot upon the necks of kings and of nations; but we regard the exposure as masterly and triumphant; and we commend this part of the book to the diligent study of every reader. It behoves every man to set himself against this system of fraud and tyranny. Every lover of truth should so master the controversy that he may be able to meet the imposture and expose the sophistry upon which Rome builds her pretensions. This book will help greatly to secure such an end. It is an admirable repository of truth, from which those who have neither the leisure nor the learning to prosecute an independent research may avail themselves when they engage in the controversy: or rather it is a

well furnished armoury from whence a skilful and adroit hand may pluck a burnished and well-tempered weapon which he may wield with deadly effect against the Hydra-headed monster.

We have no space left to remark, as we intended, upon the last chapter. As to the future prospects of the papacy we believe them to be dismal enough. We have no hesitation in saying, that in England Rome has, on the whole, lost ground during the last two or three years. That the Continent groans to cast off its yoke every one knows. Never has more light been let in upon the system than lately. The common mind of Europe is aware of its treacherous policy. The heresy once fairly exposed is undermined and must fall. It has entailed upon mankind such misery, has left such terrible record behind it in history, such blasting and scathing marks upon the face of society, upon the individual and upon the race, that when once it is fairly exposed as the source of all this woe, its own ruin will be speedy and certain.

History of the Reformation of the Sixteenth Century. Volume Fifth. The Reformation in England. By J. H. MERLE D'AUBIGNE, D.D., President of the Theological School of Geneva, and Vice-President of the Societ  Evangelique: Translated by H. White, B.A., Trinity College, Cambridge, M.A., and Ph.D., Heidelberg. The Translation carefully revised by Dr. Merle d'Aubigne. Edinburgh: Published by Oliver and Boyd, London: Simpkin, Marshall, and Co., 1853. 8vo. pp. xii. 705.

History of the Reformation in England. By J. H. MERLE D'AUBIGNE, D.D. President of the Theological School of Geneva, and Vice President of the Societ  Evangelique; Translated by H. White, M.A., Trinity College, Cambridge; M.A. and Ph.D. Heidelberg. The translation carefully revised by Dr. Merle d'Aubign .

* Neander, vol. iii. p. 246.

Vol. I. Glasgow and London: Blackie and Son, 1853. 8vo. pp. xx., 544.

It will rejoice the possessors of Dr. Merle's previous volumes to learn that he has completed another, and that it comprises the History of the Reformation in England down to the fall of Wolsey in 1530. Though the title pages which we have copied differ, the contents of the two books are the same; they are the fifth volume of the original work, translated into English by the same hand, with the same preface, and the same corrections by the author. The difference between the two publications is simply this: the Edinburgh edition is printed in larger type than the Glasgow, occupying a greater number of pages, and the Glasgow edition is embellished with beautiful engravings—portraits of Henry VIII.—John Wickliffe—Cardinal Wolsey—Francis I.—William Tyndale—Hugh Latimer—Pope Clement VII.—Catharine of Arragon—Anne Boleyn—Sir Thomas More.

In addition to those sources of information which are well known, the author tells us that he has availed himself of some that have not been previously explored, among which are the later volumes of British State Papers published by order of the government, of which successive Home Secretaries have kindly presented him with copies. He assigns four reasons for having prosecuted his work eagerly, and desiring that it should be extensively read at the present crisis. The first is that the English Reformation has been, and still is, calumniated by writers of different parties, who look upon it as nothing more than an external political transformation, and who thus ignore its spiritual nature. History, he says, has taught the author that it was essentially a religious transformation, and that we must seek for it in men of faith, and not, as is usually done, solely in the caprices of the prince, the ambition

of the nobility, and the servility of the prelates. The second is that an active party in the episcopalian church is reviving with zeal, perseverance, and talent the principles of Roman Catholicism, and striving to impose them on the Reformed Church of England, and incessantly attacking the foundations of evangelical Christianity. The new position which the Romish court has taken in England, and its insolent aggressions, are a third consideration which seems to him to demonstrate the present importance of this history. Fourthly, he observes, the Reformation is now entering upon a new phasis, "After three centuries, a new and a greater movement is succeeding that which we describe in these volumes. The principles of the religious regeneration which God accomplished three hundred years ago, are now carried to the end of the world with the greatest energy. The task of the sixteenth century lives again in the nineteenth, but more emancipated from the temporal power, more spiritual, more general; and it is the Anglo-Saxon race that God chiefly employs for the accomplishment of this universal work. The English Reformation acquires, therefore, in our days, a special importance."

The same attachment to scriptural truth, and the same lively and perspicuous style as have given celebrity to the author will be recognized in his present productions. Some minor particulars may occasion a degree of dissatisfaction, but in leading matters the historian will be found right hearted and trust-worthy. The testimony with which he concludes is one that cannot be too often repeated:—"Not in the palaces of Henry VIII., nor even in the councils where the question of throwing off the papal supremacy was discussed, must we look for the true children of the Reformation; we must go to the tower of London, to the Lollards'

towers of St. Paul's and of Lambeth, to the other prisons of England, to the bishop's cellars, to the fetters, the stocks, the rack, and the stake. The godly men who invoked the sole intercession of Jesus Christ, the only head of his people, who wandered up and down, deprived of every thing, gagged, scoffed at, scourged, and tortured, who in the midst of all their tribulations, preserved their Christian patience, and turned, like their Master, the eyes of their faith towards Jerusalem :—these

were the disciples of the Reformation in England. The purest church is the church under the cross.

"The father of this church in England was not Henry VIII. When the king cast into prison or gave to the flames men like Hutton, Bennet, Patmore, Petit, Bayfield, Bilney, and so many others, he was not the "Father of the Reformation in England," as some have so falsely asserted, he was its executioner." To the principles of the Reformation he was an uncompromising foe.

BRIEF NOTICES.

The History of the Sunday School Union. By WILLIAM HENRY WATSON, *Senior Secretary.* London: Sunday School Union, 60, Paternoster Row. 1853. 12mo. Pp. viii 191.

Though we never had the honour of official connexion with the Sunday School Union, as many of our correspondents have supposed, we have long been accustomed to believe it to be one of the most useful institutions of the age. Sunday schools themselves have done so much good this century, that it seems wonderful that in former centuries the world made any progress in the right direction without them; and much of their efficiency in the latter part of the period of their existence is fairly attributable to the Union. It was formed on the 13th of July, 1803, and was designed to consist of teachers and others actively engaged in some protestant Sunday school, its objects being, as described by its founders, "To stimulate and encourage each other in the education and religious instruction of children and youth; by mutual communication to aim at improving each other's method of instruction; and to promote the opening of new schools by influence and personal assistance, whenever it might be deemed expedient." Fifty years of its course having elapsed, it was determined that a history of its origin and proceedings should be published. The senior secretary has in consequence produced this volume, which will doubtless extend and deepen the interest felt in the society. He has wisely abstained from making a very large book; he has written in a perspicuous and unpretending style; and his observations show that he has generally sympathized himself with the opinions that have prevailed on critical occasions, so that he may be regarded as the embodiment of that Committee whose achievements he has had to record. The letter-press is illustrated by portraits of Mr. Gurney, Mr

Raikes, Mr. Fox, and Mr. William Freeman Lloyd.

Scenes and Impressions in Switzerland and the North of Italy, together with some Remarks on the Religious State of these Countries taken from the Notes of a Four Months' Tour during the Summer of 1852. By the Rev D. T. K. DRUMMOND, *Incumbent of St. Thomas's Episcopal Chapel, Edinburgh.* Edinburgh: Kennedy. London: Hamilton and Co. 1853. 12mo. Pp. xii. 218.

An apology for the publication of this volume was quite unnecessary. The condition of the countries which the author visited is so critical and so constantly changing in its aspect that the testimony of new witnesses, if qualified to form correct opinions and themselves right-minded, is always welcome. A state of health which required a six months' journey having induced Mr. Drummond to leave home, he wrote a letter to his flock every month giving such information respecting what he heard and saw as he thought would be interesting and profitable. Not intending to publish he wrote familiarly; but many readers who have not the pleasure of personal acquaintance with him will derive gratification from the style as well as the substance of his communications. His principal design is to draw attention to the present interesting condition of Italy, and to point out the best means by which the energy of British Christians may be devoted to the help of that unhappy country. He maintains, correctly in our opinion, that "it is a profound mistake to regard popery as a mere corruption of the truth;" it is essentially evil, "and what we have to long for and to pray for is that it may be detected, defeated, and destroyed." He teaches that whoever wishes to aid in the spiritual emancipation of Italy must avoid being

in any way mixed up with any of the political questions now agitating its natives. He believes that Vaudois teachers from Piedmont would be pre-eminently acceptable to them, and successful in enlightening their minds; he says that in many of the rural districts among the hills and the romantic glens, some of the pastors of the Canton de Vaud are doing a great work in the conversion of sinners and edifying of saints; and he urges on British Christians the duty of strengthening the hands of these men of God, urging them on beyond the bounds of their own canton, and encouraging them to bold action in the spreading of that precious gospel with which they are put in trust.

Original Hymns, particularly adapted to Prayer Meetings. By a Christian Minister. Northampton: Printed for the Author, by T. Phillips, Drapery. London: B. L. Green. 32mo. Pp. 127. Cloth.

Prayer meetings are exercises of inestimable value, but they are not always wisely conducted. If petitions alone be offered, without thanksgiving and praise, the tendency is depressing, and a spirit of discontent is cherished. If a prayer in prose is followed by a prayer in metre, and the assembly after listening to another prayer in prose sings a lamentation in metre, and proceeds thus to the end, the result will be far less invigorating than if the unchanging excellencies of the supreme Governor are called to remembrance, and past favours gratefully acknowledged. It is not, however, easy to compose hymns specially adapted for prayer-meetings; we made the effort some years ago without much success, and are in consequence inclined to criticise very gently the attempts of others. We cannot say that we think the productions before us are much better than some of our own which have never been published; but the reader may find a specimen on a previous page, which we have selected, partly because it is a song of praise, and partly because its subject—"Praise for the Harvest"—is just now peculiarly seasonable.

The Age and Christianity. By ROBERT VAUGHAN, D.D. *Second Edition.* London: 16mo. Pp. xi. 307. Price 2s 6d.

As the former edition did not reach us, we cannot form an independent estimate of the degree in which this excels it; but the author says, "the book should be a better book than the one published before under the same title—I say it *should* so be, inasmuch as some pains have been taken to make it so: though with what success this effort has been made must, of course, be left to the judgment of my readers." It discusses first the characteristics of the Age generally, and then particularly, as affecting the Authority of the Christian Records, the Teaching of the Christian Records, and the Christian Religion as distinguished from Theology, from Pantheism, from Mysticism, from Formalism, and from Modern Naturalism. These are topics on which Dr. Vaughan is well qualified to descant, both by the bent of his mind and by his previous studies. The work is especially intended for thoughtful young men; and we doubt not that it will be read by very many of that important class with much pleasure and advantage.

The Footsteps of Immanuel on the Lake. By the Rev. GEORGE S. WEIDEMANN, Incumbent of Kingswood, Wotton-under-Edge. London: Seeleys 54, Fleet Street. 16mo. Pp. 289. 1853.

The Lake of Gennesareth, distinguished by its grandeur and sublimity, was the scene of many of the most interesting events in our Saviour's life, and of his most striking miracles. To trace the footsteps of Immanuel on that lake, and from his sayings and doings to draw evangelical instruction, is the author's aim in this volume. It is an interesting book, and full of noble sentiments. We should hail the following sentences from any pen, but especially from the pen of a minister of the Church of England, "Well indeed would it be for the professing church of Christ if there were, in habitual and energetic action, more of that spirit of love and of a sound mind, which is the characteristic feature of the 'gospel which bringeth salvation,' and less of that sectional exclusiveness which would limit the workings of the 'grace of God,' within the narrow bounds of a personal prepossession, or a denominational enclosure. Oh! for more of that real union which believeth and hopeth all things, and less of that sticking for a uniformity which dwarfs and crushes down the heavenward aspirations of the spiritual man to the 'dead level of a formal and strait-laced verbal orthodoxy.' Thus the spiritually awakened sinner, when he recognizes and feels the reality of his perishing condition, spurns away with scorn the subtleties of dogmatic theology; the cold orthodoxy of a mere head-knowledge, or the soothing flatteries of ecclesiastical partizanship, which once soothed and rocked him into a dreamy self-security; these are the *husks*, but his hungry soul craves *food*; these are the '*outer-court*,' but he seeks the '*inner man of the heart*.'"

Memoir of the Rev. THOMAS LEWIS, of Islington; with Extracts from his Diary and Correspondence. London: Ward and Co. 1853. 16mo. Pp. xi. 396.

A preface by Dr. Leifchild informs us that this memoir was written by Mr. Burrell, one of Mr. Lewis's most intimate friends. Mr. Lewis himself was a worthy man and laborious minister. He was born at Ludlow in Shropshire in the year 1777; began to preach when he was but nineteen years of age; became pastor at Islington in 1804; and continued to discharge the duties of his office honourably and faithfully till laid aside by his last illness which terminated February, 1852, when he was in the seventy-fifth year of his age, and the fiftieth of his ministry.

Work, or Plenty to do, and How to do it. By MARGARET MARIA BREWSTER. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. Pp. 113. 1853.

We introduce this book to our readers with much pleasure. On every page will be found proofs of its being the production of a devout and highly cultivated Christian. A tone of quiet earnestness pervades it which must give it a charm and power. The sixteen chapters

into which it is divided are thus mottoed:—Introductory—Warfare Work—Every Day Work—Social Work—Home Work—Single Women's Work—Waiting Work—Preparatory Work—Desultory Work—Praising Work—Special Work—Praying Work—Homely Hints about Work—Reward of Work—Future Work—Conclusion. In her Preface the author says she "is not without hope, that her little work may prove of some service to those who, along with herself, may have experienced the needs and lamented the failures, to which she has sought to direct attention." A better book for Sewing Circles; Dorcas Societies, and all kindred associations of ladies, where reading forms a part of their engagements, it would not be easy to find.

Saint Paul, Five Discourses. By the Rev. ADOLPHE MONOD, of Paris. Translated by the Rev. W. G. Barrett, of Royston. London: 18mo. Pp. 208. Price 2s. 1853.

Mr. Barrett deserves the thanks of English Christians for rendering this admirable volume into their mother tongue; and we hereby tender him ours. A more correct estimate of the great apostle; and a truer sympathy with his character and the purpose of his life it would be difficult to find. He is exhibited in His work—His Christianity, or his Tears—His Conversion—His Individuality, or his Weakness—His Example. In closing the volume we are conscious of a spiritual quickening as the result of its perusal, and therefore earnestly commend it to all our readers.

EDMUND BURKE: being First Principles Selected from his Writings. With an Introductory Essay, by Robert Montgomery, M.A., Author of "The Christian Life," "God and Man," &c., &c. London: George Routledge and Co. 1852. 12mo. Pp. xxxii. 416.

This celebrated orator was born at Dublin in 1730. His father was an attorney in extensive practice, and he studied at Trinity College, Dublin, from 1746 to 1749. In 1753 he became a member of the Middle Temple and maintained himself chiefly by literary toil. He became member of parliament for Bristol in 1774, and died in 1797. In the former part of his career he was the admirer and coadjutor of Charles Fox, but their difference of opinion respecting the French revolution occasioned a termination of their friendship which was "open, absolute, and final." Thirty thousand copies of Burke's Reflections on the French Revolution were sold in one year, and brought him medals or marks of honour from almost every court in Europe. One of his favourite principles was that "in a Christian commonwealth the church and the state are one and the same thing, being different integral parts of the same whole." So zealous was he for this that in 1790 he declared his intention, in case the motion for repealing the Test Act had been agreed to, to substitute a declaration, "that a religious establishment in this state is not contrary to the law of God, or disagreeable to the law of nature, or to the true principles of the Christian religion, or noxious to the community."

The Unclaimed Daughter; a Mystery of our own Day. Edited by C. G. H., Author of "The Curate of Linwood," "Amy Harrington," &c. New Edition. Bath: Binns and Goodwin. (London: Whittaker and Co. 16mo. Pp. xvi. 175.

It is affirmed in the preface that "the narrative is strictly true in every particular;" and as the book is dedicated by permission to the Countess of Clarendon, and partly attested by gentlemen of respectability, we presume that this is fact. A little girl who was about four years of age, in a charitable institution in Dublin, attracted the attention of a lady who has acted a mother's part to her for sixteen years; and who now furnishes presumptive evidence that the child, though it had come out of the hands of the lowest and vilest of the Irish poor, had been previously accustomed to refined society. There is nothing in the tale or in the manner in which it is told to claim the attention of our readers; but we mention it because the utmost publicity ought to be given to such a case, as it is possible that some scheme to obtain property to which the young lady had a reversionary title may have occasioned her separation from her relatives, and that the conspiracy and its results may yet be brought to light.

The Use and Abuse of Money; or the Duties and Dangers connected with Earthly Riches, &c. London: Ward and Co. 16mo. Pp. 48.

"Money answereth all things." "The love of money is the root of all evil." In the little work before us we have an exposition of these two passages eminently adapted to this money-loving age. If read in a devout spirit it cannot fail to produce something like a correct estimate of the worth and uses of earthly treasures, and to increase a desire for the true riches.

The Sceptic. By ELIZA LEE FOLLEN, Author of "The Well Spent Hour," &c., &c. London: W. Tweedie, 337, Strand. 16mo. Pp. 159.

A charming written tale with a two-fold purpose. It directly strikes at Scepticism; indirectly at Intemperance. The author introduces with much completeness and great skill the evidences of the Christian faith; and at the same time successfully demolishes all the fortifications of unbelief. The awful death of Ralph Vincent who is "The Sceptic" of the story is graphically drawn. In hundreds of such cases, however, we have no doubt fact is stronger than fiction. We feel bound to take one exception to this well-conceived and ably-written book, and that a serious one. There is an apparently studied omission of those views of Christianity which are correctly termed evangelical; such an omission as excites a fear that the author herself does not appreciate their importance, or feel their blessedness.

The Last Shilling; or the Selfish Child. A Story founded on Fact. By the Rev. PHILIP BENNETT POWER, M.A. London: Haselden, Wigmore Street. 24mo. Pp. 177.

Many children who need the lesson which this tale is intended to teach will probably be

interested in it, and will perhaps be convinced that selfishness is an evil against which it is necessary to be on their guard.

The Youth's Magazine; or, Evangelical Miscellany. 1853. London: Houlston and Stoneman. 16mo. Pp. x. 384.

This is called volume the first, because it is the first of a new series, and is in the hands of new proprietors, otherwise it is a continuation of a work which had previously lived to good purpose forty-eight years, and earned for itself an honourable reputation. The readers for whom it is designed are "The Young People of respectable families, who are between the periods of childhood and quite grown up age." The external appearance of the book is improved; as to its intrinsic excellence, we are restrained from any comparative estimate by a consciousness that we are every year receding further and further from the meridian for which it is calculated. How far the difference may be in ourselves we are not sure; but it seems to us as though there were less substantial information in it than at some former periods of its existence, and more to gratify the lovers of fictitious tales. The theological bias is that which is prevalent among the evangelical friends of the established church; though in all ecclesiastical matters it evidently seeks to maintain neutrality.

The British and Foreign Evangelical Review. No. V. June, 1853. Edinburgh: 8vo. Price 3s. 6d.

Among the "Original" papers in this number is one on the "Marrow" controversy, which gives a lively view of the most celebrated advocates of evangelical truth in Scotland in the days of William III. and his immediate successors, and of the withering influences to which the National church was subjected in the times that followed. Another is a disquisition on Archdeacon Hare's writings, with notices of some others of the same school, complaining, though leniently, of their exceeding vagueness in respect to important points of doctrine. A third is on Sir William Hamilton's Attack on the Apocalypse, exposing his misrepresentations of fact, and showing him up as a "theological pretender." Another is on the Reverend John Neale's attempt to transform honest John Bunyan into a Puseyite, closing with this sentence: "The booksellers are a generation of influential, honourable, and useful men; could they not crush in the bud this impudent forgery?" The imported articles are, three or four from America, one of them from the pen of Dr. Edward Robinson, on The Alleged Discrepancy between John and the other Evangelists respecting our Lord's last Passover. There is one also, the source of which is not indicated, on Oehler's Prolegomena on the Theology of the Old Testament, containing some just and important remarks on the common habit of reducing the entire scriptures to one uniform homogeneous mass, from the whole of which thus blended, the system of truth is drawn. The Jewish Scriptures "emanated

from the same divine source with the writings of the apostles. They are equals of the latter in inspiration, and in their spirit and essence they are of the same universal and perpetual obligation. There was that about them, however, which was temporary. Their revelations of truth, however clear and glorious in themselves, were, as compared with those which have succeeded them, partial and imperfect, designed so; and it casts no imputation upon the wisdom or goodness of their Divine Author that they were so." There are besides above twenty closely printed pages, describing the German Religious Periodicals.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Principles of French Grammar, with Numerous Exercises. For the use of Schools and Private Students. By JULES CARON, M.E.I.S., Teacher of the French Language and Literature in the Edinburgh Philosophical Institution. Edinburgh: 12mo., pp. 208. Price 2s.

The First Book of Geography; Specially adapted as a Text-Book for Beginners, at Home or at School, and as a Guide to the Young Teacher. By HUGO REID, late Principal of the People's College, Nottingham. Second Edition, Revised, with Additions. London: Grant and Griffiths. 24mo., pp. 99.

The Power of Religion Exemplified in the Conversion and Triumphant Death of J. S. London: Simpkin, Marshall, and Co. 24mo., pp. 54.

The Fifty-fourth Annual Report of the Religious Tract Society, for Circulating Religious Publications in the British Dominions and Foreign Countries. Instituted A.D. M.DCC.XCIX. 1853. London: R.T.S. Soc., pp. 261. Price 2s. to non-subscribers.

The Fifth Annual Report of the Weekly Tract Society, especially Designed to inculcate Religion, and to Promote the Social and Moral Improvement of the Working Classes, by the Circulation of Appropriate Tracts. Formed December, 1847. 1852. London: 16mo., pp. 56. Price 6d.

The Eclectic Review. July, 1853. Contents: I. The Reformation in England. II. Angling Literature. III. Popery, its Genius and Policy. IV. Woodward's History of Wales. V. The Law of Mortmain. VI. The Art-Student in Munich. VII. Church Rates: Recent Parliamentary Debates. VIII. India: its Government and Prospects. Brief Notices—Review of the Month—Literary Intelligence, &c., &c. London: 8vo., pp. 136. Price 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. July, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 47.

INTELLIGENCE.

AMERICA.

COLPORTEURS.

The twenty-ninth Annual Report of the American Baptist Publication Society, which has just reached us, contains an encouraging and suggestive account of the usefulness of colporteurs, of whom it has in its service forty-five. The following is an abstract.

Colportage presents the most feasible and effective means of meeting the religious wants of multitudes in every part of the United States. The old world is pouring her teeming millions upon our shores. Many of them are the slaves of superstition, having no acquaintance with the spiritual truths of the gospel. Many of them are open unbelievers, drifted far away from all faith in a revelation, in a future life, or even in a God. The ministry and sabbath services do not reach them. They never enter the sanctuary; they never listen to the preacher; they never mingle with pious Christians. Entangled in the meshes of anti-christian influences, they go down to perdition under the very eaves of the sanctuary, and the ordinary means of grace and the established ordinances of the church are powerless to touch their hearts.

A subtle infidelity is also gradually undermining the foundation of the Christian faith among our native citizens. Perverts to a barren scepticism, both in the highest and lowest circles of American Society, are far more numerous than perverts to Romanism. Wealth and luxury are weakening the restraints of piety. The sabbath, in some quarters, is passing into a holiday, and public worship is neglected by many who call themselves reputable citizens. In the great cities of the Union, a rigid scrutiny would probably discover a larger number of sabbath-breakers than of church-goers; while in the more sparsely settled districts on the frontiers, habits of religious negligence are confirmed by the infrequency of public worship.

The established ministry of the word fails to correct these evils. The ordinary duties of pastors are too engrossing to admit of much extension of labour. They must give themselves to unremitting toil in the study to meet the claims of educated and thoughtful hearers. The complicated machinery of religious benevolence is entrusted chiefly to their guidance, and the care of their own flocks forbids any diversion to other spheres of activity. They cannot search out the destitute and ignorant and instruct them;

they cannot follow after the wavering and the sceptical and bring them back to the faith; they cannot visit the superstitious at their homes, and by patient kindness and persuasion win them to the truth. Much of this work, indeed, falls to the lot of every pastor; but the duties of the pastorate are too arduous, to make it other than incidental to his ordinary engagements.

In the apostolic age the preacher went in search of hearers. In our age he waits for the people to seek him. We mean not to draw an unfavourable contrast, but only to indicate that the changes in modern society, and the cares and labours inevitable in large congregations, prevent our pastors from entering upon missionary work. Their hands are already full. They are sinking under their heavy burdens. Unless some other class is specially commissioned to look after those who neglect the sanctuary and have no interest in personal religion, they will have no gospel, but will live as pagans in the heart of a Christian nation. We are persuaded that the churches have hitherto overlooked this alarming fact. Satisfied with the prosperity of our religious institutions; cheered by the rapid increase of Christian sanctuaries, dotting the surface of the entire Union; exulting in the intelligence and wealth and liberality of Christian congregations, they are unmindful of the thousands who keep no sabbath, and attend no house of worship. In all our great cities, and probably in every part of the Union, multitudes may be found who are as ignorant of the fundamental truths of the gospel as if born and reared in a heathen land. It is of little avail for this class, to erect beautiful and commodious houses of worship; to fill the pulpits with a learned and eloquent ministry; they are prejudiced against both churches and preachers, and hold themselves stubbornly aloof from all religious influences.

The colporteur is therefore an invaluable assistant and auxiliary to the pastor. He goes out into the highways and hedges to compel those to come in who would otherwise receive no invitation to the feast. He explores the lanes and alleys of the city, and the frontier settlements of the western prairie, and carries the gospel to the doors of those who would never seek it. His gentle admonitions recall the lessons of childhood to the memories of many who have fallen insensibly into habits of religious indifference and neglect. He removes prejudices from the minds of candid opposers, and often

drops a word, which, like the arrow shot at a venture, pierces the heart of the sceptic and the reprobate. The volumes that he leaves behind him, containing the very essence of gospel truth, often complete the work he has begun, and converts are prepared for the missionary and the pastor. So long as the regular ministry are inadequate to the wants of our growing population; so long as every community contains large numbers of errorists and sceptics, and habitual neglecters of an evangelical sanctuary; so long as numerous families can be found unsupplied with the bible and with religious works; so long will the colporteur be an indispensable auxiliary to the ordained ministry.

We hope the day is not far distant when city churches will feel that their organization is hardly complete, unless a colporteur is supported in connection with the stated pastor. With an intelligent and holy ministry in the pulpits to unfold gospel truth with comprehensiveness and power, and with a judicious and zealous band of colporteurs to visit from house to house among the habitual neglecters of the sanctuary, the problem of evangelizing great cities may at length be solved, and the chief danger to our republic, taught by the stern lessons of past history, may be perhaps averted.

The system of colportage is accomplishing some of its most valuable results among the emigrant population of our country. Seven colporteurs, in the employ of the society, have been labouring during the year among the German settlers; and one, for a few months, devoted himself chiefly to the Swedish emigrants.

The German element in our population is worthy of special attention, and the great success which has followed well directed labour in their behalf, supplies abundant motives for increased diligence in the future. The first preaching among them, advocating our denominational views, was commenced by Rev. Mr. Fleischman, now of Philadelphia, in Newark, New Jersey, in the year 1839. His coadjutors have multiplied till the German baptists in this country now number twelve churches, seventeen ordained ministers, and not far from a thousand members. They have united in a regular association, and are expecting soon to establish a monthly paper, as a substantial means of increasing the intelligence and strengthening the unity of their newly gathered membership.

If our churches rejoice over the remarkable success of the apostolic Oncken and his noble band of labourers in the father-land, and contribute freely to sustain him in his arduous toils, and pray with an unflinching faith for the continued success of his labours, why should we not equally rejoice at the numerous German converts gathered on our own shores, and multiply our charities that

the three millions of German emigrants, who have found a home among us, may be supplied with gospel truth, and be won to the cordial embrace of a spiritual Christianity, uncorrupted by the traditions of men and the superstitious rites of an apostate church? A large increase of German colporteurs will prepare the way for numerous churches in the next generation.

The labours of the colporteurs during the year have met with general success. The sales of books have largely increased, owing in part, no doubt, to an increase in the number and an improvement in the character of the society's publications. A large number of volumes, and tracts almost without number, have been distributed gratuitously to families unable to purchase.

One colporteur has baptized twenty-five converts. Another reports twenty-eight baptisms; another 109, and another sixty-five, consequent upon his labours. Another has reported conversions almost every month in connection with his visits and the distribution of tracts. Others have been instrumental in the formation of new churches, have assisted in precious revivals, and have scattered seed whose harvestings will be gathered for a century to come.

The board continue to regard with favour the colporteur labours of students during their vacations from study. It furnishes an admirable practical discipline, introduces them to an acquaintance with men as well as books, and saves them from many mortifying experiences which fall to the lot of others, who enter directly from the cloistered study upon the duties of pastoral life.

One of the most pleasing features in the colporteur operations of the year is the disposition manifested by benevolent Christians to sustain colporteurs at their individual expense.

A brother in N. H. has assumed the support of a labourer in Iowa, and has increased his donation by a liberal sum to furnish books for gratuitous distribution among the destitute. A pious lady in Boston is also responsible for a German colporteur in Ohio, and several brethren in Massachusetts, New York, and Pennsylvania, are completing their arrangements for the same praiseworthy object. The sum required is so trifling, 150 dollars per annum, that many business men of limited resources, and other persons with slender incomes, find this noble charity brought within their reach. The merchant burdened with worldly cares in the counting room; the mechanic toiling arduously in the workshop; and the widow, cumbered with domestic solitudes, may all preach the gospel by the lips of the colporteur, and bring upon their heads the blessing of many ready to perish. May the good work so auspiciously commenced gain in favour with the churches till the number of

individual supporters of colporteur labourers is increased a hundredfold.

Associations are also learning the value of colportage within their own limits, and are appointing suitable men for this department of labour under the general control of the society. The work has commenced in all the New England states except Rhode Island, and as its good influences are felt in the diffusion of a healthful religious literature among the churches, in the growing intelligence of the membership, and the conversion of sabbath-breakers, and errorists, and confirmed sceptics, the example will be commended to general imitation. There is not an association in the land in which the immediate benefits of colporteurs would not be felt in the enlarged piety and activity of the churches.

In former years the board have found it difficult to obtain suitable labourers. The smallness of the compensation, compared with the toil and sacrifices incident to the service, have deterred many from enlisting in the band of colporteurs. But within a few months a new impulse has been given to this department of labour. Alike from the north and the south, the east and the west, applications for appointment have flowed in a steady stream. From a multitude of pious hearts sorrowing over the desolations of Zion has gone forth the cry, "Here am I! send me." Since the first of January nearly fifty applications have been received from brethren highly recommended by pastors and brethren, as suitable men to enter upon colporteur labour.

BAPTIST PUBLICATION SOCIETY.

The increase of publications within the last two years has been most rapid and encouraging. In the two years ending May 1, 1851, only thirty-four publications were added to the Society's catalogue; while in the single year ending May 1, 1852, forty-three were added; and the number during the year ending May 1, 1853, has swelled to seventy-nine, of which forty-eight are bound volumes. It will be seen from this statement that the increase during the past year has exceeded that of the three best previous years of the Society's operations.

The whole number of publications in the Society's catalogue is now four hundred and six, of which one hundred and seventy-four are bound volumes, in English, German, and French. Of the tracts, 199 are English, 15 German, 3 French, and 10 children's.

Of the new issues of the Society there have been published during the year 179,000 copies; of older issues, 253,700; making the total number of publications for the year, 432,700. These publications contained 4,508,000 octavo pages; 3,705,000 duo-

decimo; 10,233,000 18mo.; 160,000 32mo.; 1,072,000 48mo.; making a total issue of 19,678,800 pages. Nearly 3,000,000 pages of tracts were also printed and distributed during the year.

The receipts of the past year from all sources have been 43,404 dollars, 88 cents; the expenditures, 43,362 dollars, 12 cents; leaving a balance in the treasury of 42 dollars, 76 cents. Of the receipts, 25,699 dollars 59 cents have been from sales of merchandise; 2,758 dollars, 56 cents from donations for general purposes; 2,060 dollars, 6 cents for colporteur fund; 1,871 dollars, 48 cents for building fund.

The increase in the value of stock, books, stereotype plates and engravings for the year, has been 4,869 dollars, 31 cents; and the total amount of assets is now 65,772 dollars, 5 cents; showing a gain over the valuation of the last year of 5,281, 61 cents.

Six life managers have been made during the year by the payment of 50 dollars and upwards, and forty-nine life members by the payment of 20 dollars and upwards.

DEATH OF DR. SHARP.

All who had the pleasure of personal intercourse with Dr. Sharp of Boston, during his visit to this country, a few years ago, will regret to learn the loss which the churches of Christ in America have sustained by his decease. In the New York Recorder, of June 29th, we find the following announcement:—

"We learn from the Boston Traveller that this venerable and respected man died on Thursday evening last, June 23, at the residence of Robert Brown, Esq., at Stonely, near Baltimore. This event, though not unlooked-for, has come upon his numerous friends with a degree of suddenness that finds them unprepared for such a loss. His death will cause a deep sensation throughout our entire communion. He has been for so many years identified with our denominational interests that his name has become a part of our history, and is especially connected with our largest enterprise, the Missionary Union, of which he was the first secretary. The Traveller thus speaks of his early life:—

"Dr. Sharp was by birth an Englishman, and emigrated to this country in early life as a commercial agent, in which capacity he first settled in the city of New York. Previous to his arrival in this country, however, he had received the advantages of an academical education, and was well qualified by his religious experience for the work of the ministry. As a further preparation, he soon retired from business, and studied theology with the Rev. Dr. Staughton of Philadelphia. He was then settled in Newark, N. J., for a

number of years, from which place he was called, in the year 1811, to the pastoral charge of the Charles Street baptist church, in Boston, with which church he remained as pastor until his death—a period of more than forty years.’

“Few ministers have commanded and retained the respect of the community in which he lived, and the confidence and love of his brethren, to the same degree with Dr. Sharp. He was wise in counsel, amiable in manner, considerate of the feelings of others, while he was firm and unyielding where he thought an important principle at stake. In the application of the gospel morality to the complicated relations of practical life, he was perhaps without a rival. Long experience of life, and a heart imbued with the spirit of Christ, led him to make large allowance for the infirmities of human judgment and purposes. His eminent skill as a practical moralist naturally led him to give a large share of his attention to the inculcation of the ethics of the gospel in his pulpit ministrations.”

Dr. Sharp was born on the 25th of December, 1783. Early last winter, it appears, he was affected with a general debility which could be traced to no specific cause, and for which medical advice was sought in vain.

EUROPE.

GERMANY.

Extract of a letter from Herr Körner of Stuttgart, April 21st, 1853:—

DEAR BROTHER,—I cannot help speaking to you of the goodness of God to us. During the past year twenty-three persons have been baptized; fourteen of these are from Wurtemberg, others are Swiss.

The following narrative will show how wonderfully God works in rescuing souls from the grasp of our arch enemy.

A woman named R——, formerly of the catholic confession, frequented our meetings in U—— for a long time without encountering any opposition from her husband. But when he saw awakened in her a care for her salvation he began to treat her very cruelly. When she wished to join our church he began to beat or kick her, and once threw her down stairs. Providentially she escaped without serious injury. At another time when she went to him in the fields having on her way spoken to some of our members, he flung her into a ditch full of mud and water, pushing her in till she was completely covered.

Her quiet and gentle behaviour won upon him, however, so that on the next Sunday he allowed her to come to our worship at Heilbroun. On this occasion she was added to the church by baptism. The step so

woke his rage that he took the fearful resolution to kill her, and attacked her with an old scythe. She contrived to turn it aside, and with one finger nearly cut through, made her escape to some of the friends. One evening, being with them in the meeting, her husband stood without with a large knife in his hand, and frenzied with passion, exclaimed: “Now, then, I will show you who your God is that you trust in—she must be here. I will be the death of her.” She succeeded in slipping by him among the others, and remained concealed three days and nights among our people. Shortly after he met some of our members, and asked them angrily where his wife was. They answered him quietly, “If you promise not to attempt to injure her she will return to you. She will obey and wait upon you as a servant, only not in things pertaining to the faith, for in these we must obey God rather than man.” They proceeded to talk with him of his sins and of the awful consequences if he died in the state he was then in. He heard them quietly, walking with them for half an hour, and promised not to ill-treat his wife again. They told him where she was, and he sent his daughter for her, on which she returned to him.

But he could not rest, he went to the catholic priests to obtain a divorce, but did not succeed. He wandered away from home one night, and after some days was found in a hayloft, having been tormented by the temptation to murder himself and his wife, till at last the Saviour had shown him his sins in the true light. This led him to our meetings and to study the word of God, from which as a catholic he had been debarred. The hard heart was soon broken, and whole nights spent in tears; repentance and prayers were followed by forgiveness and peace for his heavy laden soul, such peace as the children of God only know. He is our dear brother now, and a living witness of the power of the grace of God, for he tells openly what great things the Lord has done for his soul.

Further news of the persecuted brethren and sisters at Bückeburg, Schaumberg Lippe, is contained in a letter from Mr. Bolzmann, dated May 18th:—

I think I informed you that our sisters who were sentenced to a month's imprisonment had been allowed a reprieve of two months. A request being made to the authorities to remit the punishment altogether, they gave to our excellent sister H—— only a further respite till June 1st. As, however, the others were to go to prison the 11th of May, brother H—— begged that his wife might accompany them, as with an infant of six weeks old she was by no means fit to bear her sentence without the companionship of the rest. This was granted, and

also permission to bring with them bedding, needlework, and books. They went on the appointed day, in the confidence that their Lord would be with them, and enable them to bear everything faithfully for his sake.

The last communication we had from them runs as follows: "Dear friends, we are at peace and in health. We often pray and sing, and read diligently the word of God. Only it is very cold" (our readers will remember the cold late spring), "which does not suit our little children. Our hymn book has been taken from us by the gaoler because he had orders to allow us no book but the bible; a testament also he deprived us of, saying that one bible was enough. To a request that we might keep a light burning at night, because it was necessary to the comfort of the children, we had this answer—that one woman might have left her child at home (it is not six months old), and that the other might still have had her reprieve. God has, however, been good to us in preserving the dear children's health. Pray for us, all of you who receive this news, that we may be happy and hold out to the end."

Strict orders were issued on the 30th of April, that the police should watch for any attempt on our part to hold meetings.

Brother T—— is not banished, thanks be to God.

HAMBURG.

We copy from an American paper the following extract from a letter addressed to Mr. Onken, May 31, 1853, by his colleague, Mr. C. Schanffler.

"The news of your deliverance reached us on Saturday, 21st May, some hours after we had read the news of the dreadful catastrophe in the paper. Gerhard (Mr. Onken's eldest son) and I calculated that this must have been the train with which you went, and the anguish of our minds was unfathomable. We went home together to dinner, and I had not yet entered my house, when Gerhard came running after me with a letter in his hand, crying aloud, as soon as he saw me, 'He is saved!' I perused the letter from Mr. Colgate, and then we wept for joy and fear, praising the God who works miracles.

"The next day, sabbath, of course I broke the news to the church and a crowded assembly before I read the scriptures, and the emotion and excitement it created are indescribable. All wept. We prayed, and sung, and read, and sung again, and spoke of the boundless goodness of the Lord our God. The whole day was a day of praise and thanksgivings. Monday we had a prayer meeting. The church resolved to have a prayer meeting every Monday night, instead of the bible class, as long

as you are away. I trust this visible token of the grace and kindness of God towards us as a church will not be in vain. The prayer meeting was well attended. We see that our prayers have not been in vain. The church wishes that her affection and sympathizing joy on this occasion should be expressed to you, as well as the assurance of her unceasing interposition for you at the throne of grace and power. Instead of having become timid, looking on the dangers that might yet surround you, the church sees in what has happened, a proof, not only of God's ability, but also of his willingness to lead you safely through, and bring you back again without injury. We are full of courage and good cheer, seeing the Lord is with you and with us."

ANNUAL MEETINGS.

BAPTIST UNION.

The forty-first annual session was held in the Baptist Mission House, 33, Moorgate Street, London, under the presidency of the Rev. James Webb of Ipswich, on the 22nd of April last.

After an hour spent in devotional exercises, the Session was called to order, and the usual resolution was passed, namely:—

"That such Christian friends, not members of the Union, as desire to be present during the proceedings of the Session, be cordially welcomed."

The Rev. J. H. Hinton read the Report of the Committee, with an audited abstract of the Treasurer's account, and laid on the table the materials prepared for the Manual.

It was then moved by the Rev. W. A. Blake of London, seconded by the Rev. E. Hull of Blockley, and resolved:—

"That the Report of the Committee, with the abstract of the Treasurer's account, and the materials prepared for the Manual, be printed and circulated under the direction of the Committee."

The question of popular education, more particularly as affected by the bill brought into Parliament by Lord John Russell, having been taken into consideration,

It was moved by the Rev. J. Stent of Hastings, seconded by the Rev. S. J. Davis, and resolved:—

"I. That, if anything could render more deep and firm the conviction which the Union have heretofore expressed on the subject of popular education, it is the evidence supplied by the Census of 1851, as now officially declared, it being hereby proved that, within the present century, the progress of education has been four-fold more rapid than the advance of population, and that, in 1851, there were under instruction in schools one in eight and a-half of the population—a result which is mainly owing to the voluntary principle, and which fully justifies the confidence expressed in its power in relation both to the past and the future.

"II. That the Union learn with the greatest possible surprise that, under these circumstances, the government propose still further to interfere with public education by the action of the legisla-

ture—a course which they conceive can be accounted for only by supposing that it was resolved on before the facts demonstrated by the Census were known.

“III. That, in the judgment of the Union, the bill brought into parliament is liable to numerous and grave objections in matters of detail: such as its throwing a subject of religious and exciting discussion into civil bodies; the unequal pressure and unwise distribution of the school-rate; and the enormous and perilous increase of the power and patronage of the committee of council on education; but, even if these objections in detail could be removed they would still feel an insuperable repugnance to a school-rate under any modification, as an uncalled-for and mischievous interference with adequate and far healthier energies.

“IV. That, entertaining these views, the Union regard the bill now before parliament with great dissatisfaction, and will employ all appropriate means to prevent its passing into a law.

“V. That, while gladdened at the rapid progress which public education has made during the last half century, and rejoicing to see England and Wales placed, mainly by popular energy and voluntary effort, in an honourable rank among the educated countries of Europe, the Union are far from conceiving that nothing remains to be done. They are fully aware, on the contrary, that, as a pleasing average always covers many painful particulars, so in many places, and in many respects, popular education is not what is to be desired and aimed at; and, accordingly, they would avail themselves at once of the present excitement of the public mind, and the encouragement afforded by past success, to engage from all the churches the most assiduous endeavours to encourage universal education on the voluntary principle; the primary object of such endeavours being to induce parents of every grade to provide education for their own children.

“VI. That the Union adhere to their declaration in 1844, that ‘a decided preference is due to the system of co-operation with the friends of scriptural education at large over that of forming denominational schools,’ and altogether repudiate the idea of Sir J. Kay Shuttleworth, that public education is the work of the religious communions, an idea which, if practically carried out, would require the impossible result that every religious communion, however small, should have an establishment of schools spread over the whole country, at least co-extensive with the diffusion of its members.

“VII. That, as the baptist churches do not concur in any denominational action for the promotion of popular education, the Voluntary School Association presents a suitable and important medium through which their benevolent aid may be bestowed.”

On the motion of the Rev. F. Trestrail, seconded by the Rev. F. Wills of Ramsgate, it was resolved:—

“That Petitions on behalf of this Union be presented to Parliament, praying that the Education Bill may not pass into a law.”

The following Petition was then read, and on the motion of the Rev. J. Edwards of Nottingham, seconded by the Rev. J. Price of Montacute, adopted.

“The Petition of the Baptist Union of Great Britain and Ireland, representing more than one thousand churches of that denomination in the United Kingdom,

“Sheweth,

“That your Petitioners regard with great dissatisfaction the Bill introduced into your Hon. House for promoting education in cities and boroughs.

“That your Petitioners object to legislative interference with popular education, most especially at a time when the authentic evidences of the late census refutes beyond all expectation its alleged necessity, and under the form of a school-rate in which, how-

ever modified or distributed, they see an uncalled for and injurious expedient.

“That, nevertheless, your Petitioners do not regard the state of popular education as perfect, nor are they indifferent to its further advancement; but they think the natural and healthy energy which has within fifty years accomplished so much, may safely and wisely be confided in for the effectuation of future progress.

“Your Petitioners therefore pray your Hon. House that the said bill may not be passed into a law.

“And your Petitioners, &c.”

The efforts which had been in progress during the year for the procuring of liberty of worship for brethren on the Continent, and their partially successful issue, having been stated,

It was moved by the Rev. Dr. Steane, seconded by the Rev. G. Gould of Norwich, and resolved:—

“1. That the Union very gratefully acknowledge the courtesy which has been shown to them in the persons of their Secretaries by the Prussian ambassador in this country, the Chevalier Bunsen, and more especially the gracious interposition of his Majesty the King of Prussia, in mitigating by his royal decree the administration of the law under which their brethren in Germany have suffered such severe oppression.

“2. That the Union learn with the deepest regret that it is only in Prussia that as yet this measure of relief has been extended to their afflicted brethren, who are still in other parts of Germany exposed to a continuance of hardships alike without cause and without excuse.

“3. That the Union are nevertheless willing to hope that the just and enlightened course which has been entered upon by the Prussian government may be before long both pursued to a greater extent in that country, and imitated by the ruling powers of the countries which surround it; so that on matters of religious sentiment and worship, persons of every shade of opinion shall, in a liberty of action absolutely unfettered, possess the prerogative by divine gift rightfully appertaining to all.”

It was then moved by the Rev. G. W. Fishbourne, seconded by the Rev. J. Aldis, and resolved:—

“That the Union express their sincere gratification in the fact that the Committees of the Evangelical Alliance and the Protestant Alliance have co-operated in the endeavours which have been made to obtain freedom of worship for their continental brethren.”

The approaching Triennial Conference of the Anti-State Church Association having been adverted to,

It was moved by the Rev. J. J. Brown of Reading, seconded by the Rev. F. Perkins of Battle, and resolved:—

“That the Revs. J. H. Hinton and W. Groser be a deputation from this Union to the ensuing Conference of the Anti-State Church Association.”

After adjourning for refreshment, officers and committee for the ensuing year were chosen.

Treasurer.

GEORGE LOWE, Esq., 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.

Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close, London.

*Committee.**Official Members.*

- Rev. F. TRESTRAIL, Mr. E. B. UNDERHILL, Secretaries to the Baptist Missionary Society.
 Rev. J. G. PIKE, Secretary to the General Baptist Missionary Society.
 Rev. STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.
 Rev. W. GROSER, Secretary to the Baptist Irish Society.
 Mr. JOHN EASTY, Secretary to the Baptist Building Fund.
 Rev. J. HOBY, D.D., Secretary to the Hanserd Knollys Society.
 Mr. BAILEY, Secretary to the Particular Baptist Fund.
 Rev. G. W. FISHBOURNE, Secretary to the Baptist Chapel-building Society.

Elected Members.

- ALDIS, Rev. J., Maze Pond.
 BIGWOOD, Rev. J., Brompton.
 BURNS, Rev. J. D.D., Paddington.
 COX, Mr. G., Shacklewell.
 HOWIESON, Rev. W., Walworth.
 LOW, J. Esq., London.
 MIALI, Rev. W., Dalston.
 MURCH, Rev. W. H. D.D., London.
 PEGG, Rev. G., Commercial Road.
 ROTHERY, Rev. J., Hoxton.
 RUSSELL, Rev. J. Blackheath.
 WALLACE, Rev. R., Tottenham.
 WALTERS, Rev. W., London.
 WATSON, W. H. Esq., London.

Corresponding Members.

- In England and Wales, the Secretaries of Baptist Associations.
 In Scotland, the Secretary of the Baptist Union for Scotland, and the Rev. JONATHAN WATSON, Edinburgh.
 In Hamburg, the Rev. J. G. ONCKEN, Hamburg.
 In Prussia, the Rev. G. W. LEHMANN, Berlin.
 In Canada, the Rev. Dr. DAVIES, Montreal.
 In New Brunswick, Rev. C. SPURDEN, Fredericton.
 In Nova Scotia, Rev. Dr. CRAMP, Acadia College, Horton.
 In United States, the Rev. BARON STOW, M.A., Boston.
 In West Indies, the Rev. JOHN CLARK, Brown's Town, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.

BAPTIST BUILDING FUND.

The annual meeting of this Society was held on Tuesday evening, July 12th, 1853, at the Mission House, Moorgate Street. J. H. Allen, Esq. in the chair. The following report was read by the Secretary:—

"Whilst the report of last year was passing through the press, your committee were deeply affected by the announcement of the sudden death of Joseph Fletcher, Esq., who had for seventeen years filled the office of treasurer to the Baptist Building Fund. He presided at the annual meeting held a few weeks before his decease, and on that occasion expressed his cordial, and unabated sympathy with the objects and plans of this society, which has been so greatly benefited by his personal and official efforts. The resolution of the committee on this lamented event was recorded at the conclusion of the last year's report. By Mr. Fletcher's will

the society is entitled to a legacy of five hundred pounds.

"Your committee have now to report that Joseph H. Allen, Esq., of Brixton Hill, has accepted the office of treasurer, on their cordial invitation; and it is their earnest desire and prayer that he may long be spared to conduct its affairs with increasing pleasure to himself, prosperity to the institution, and the benefit of the denomination at large.

"During the past year, loans have been voted to nine churches, amounting to eight hundred and fifty pounds, and a grant made to one church to the amount of twenty pounds.

"It is a source of continued gratification to your committee that the correctness of the principle is so fully proved and exemplified by the regular payment of the instalments of the loans voted during the last seven years; not a single failure having occurred up to the present time; and its beneficial results to the churches exhibited in the exertions made to reduce their debts.

"The committee will now lay before you a summary review of its operations since the commencement of the Loan Fund in 1846, and urge upon you a careful consideration of the facts which it presents to your notice.

"Loans have been obtained by fifty-six churches to the following amounts.

Three loans of	£200 each.....	£600
One loan of	150 each.....	150
Forty-five loans of	100 each.....	4500
Seven loans of.....	50 each.....	350

£5600

Twenty-five grants to churches ... 915

£ 6515

"The churches have thus been enabled to defray mortgage and other debts amounting to £5600 pounds, and saved themselves from the frequent and harassing applications for the discharge of the principal, and from the more frequent and vexatious demands for accumulated interest which they could not pay without reducing the contributions for the support of their pastors.

"The interest saved to the churches at the present time amounts to £280 per annum. If by strenuous efforts and hard struggling they had been able to pay this £280 per annum, yet it must be borne in mind, that but for the operations of this society they would still remain burdened with the same amount of debt; and year after year the same effort and struggle must be renewed to pay the annual interest of £280. Does not this important feature of the society's operations, which releases poor churches from such distressing demands, commend the Baptist Building Fund to your sympathy and liberal support?

"There is a yet more important feature in the operations of this fund arising out of the

repayments made by the churches, affecting the welfare and interests of those churches to whom loans are granted. The regularity and punctuality with which these repayments have been made shows that these loans are not regarded simply as ordinary liabilities, but are felt as solemn obligations most sacredly to be fulfilled. Hence the treasurer has received with uniform regularity the following repayments as they became due

Churches	Lady Day	Lady Day	£	s.	d.
From 9	from 1846	to 1853	700	0	0
" 4	" 1847	" 1853	205	0	0
" 7	" 1848	" 1853	335	0	0
" 7	" 1849	" 1853	387	0	0
" 5	" 1850	" 1853	207	10	0
" 7	" 1851	" 1853	137	10	0
" 8	" 1850	" 1853	62	10	0
			£2034	1	0

"These sums from year to year have been again made loans to other churches, and thus there has been called forth from within the church itself a new voluntary effort directly available for its own relief and by this same act benefiting sister churches. With the above £2033 the churches have not only discharged debts of their own to this amount, but by the repayment of this £2034 they have relieved to that amount the burden of other churches. If *this* feature in the operations of the Baptist Building Fund be attentively considered and rightly appreciated the committee trust that it will so commend itself as to obtain a considerable addition to the number and amount of its yearly subscriptions now so much reduced by the loss and death of some of its oldest and most liberal supporters.

"During the eleven years preceding the adoption of the local system

Only 12 Churches had grants of £80 each	30 churches
6 Ditto 70	£60 to £80
12 Ditto 60	
31 Ditto 50	£50
21 Ditto 40	
18 Ditto 30	72 churches
18 Ditto 25	£40 and
13 Ditto 20	under.
2 Ditto 15	

"It is obvious that so large a portion of small grants could not afford any considerable relief to the churches suffering under a debt of one, two, or three hundred pounds, although during the eleven years the sum of £5770 had been voted to them; but all capital so advanced was sunk as to future service to other churches.

"The Loan system during the six years of its operation has advanced £5600, and received in repayment £2034 for re-distribution, thus nearly doubling the annual amount of pecuniary assistance to the churches besides paying off the same amount of debts liable to interest.

"Under the system which formerly existed in the disposal of the funds of the society your committee could only have dispensed the

amount of the annual subscriptions, a sum too small to be of essential benefit to the churches; under the present plan it will be seen that the whole amount of income has been saved, and brings in a return after being lent to the churches, by which other cases may be efficiently assisted, at the same time giving a motive for effort, and securing their freedom and independence, of which several highly gratifying instances have come to the notice of your committee.

"Although the loan principle ministers more real relief to the churches, your committee feel most deeply that its usefulness is so much limited by the narrow income at its disposal.

"There are now thirty-one applications representing debts to the amount of £9353.

"The amount that may be reasonably calculated upon as the income for the year 1853-4 from all sources will be about £1500, which is clearly insufficient to meet the necessities of the churches now applying for assistance, many of whom it is evident must wait a considerable time before the committee will have the means of assisting them after the merits of the cases have been fully considered, however urgent the necessities of the churches may be.

"The necessities of the churches compel your committee to urge the claims of their poorer brethren and sisters upon the attention of the pastors, deacons, and members of the baptist churches in and about London the principles and operations of the society must commend themselves to every Christian. The obligation of the gospel is still binding as in the apostolic days, 'To do good unto all men, but especially to the household of faith.' The example of the ancient church is still to be followed of making contributions in aid of their poorer brethren.

"The churches making application to this fund are amongst the poorest in the country, whose members, dependent upon their daily labour for subsistence, have not the means of contributing at all but, by depriving themselves and their families of some portion of what is necessary for their comfort if not for their support.

"To those friends who have sustained the society by their contributions, the committee desire to express its grateful sense of the confidence reposed, and express a hope that each individual subscriber will endeavour to make the plan and operations of the society more extensively known, and secure for it that kind and generous support which it deserves.

I. It was moved by Rev. John Bigwood, seconded by George Gould, Esq.,

That the report now read be received, adopted, and printed, under the direction of the committee.

II. Rev. W. A. Blake moved, W. Collins, Esq. seconded,

The appointment of the officers and committee for the ensuing year.

III. It was moved by W. Bowser, Esq., seconded by J. Oliver, Esq.,

That, in the opinion of this meeting, the success which has hitherto attended the Loan Fund, the punctual repayment by instalments of the amounts lent, and the testimony of the churches assisted, as to the efficiency of its principle, render it obligatory to give to this fund enlarged and continued support,

IV. It was moved by Mr. A. T. Bowser, seconded by G. Bayley, Esq., and supported by Mr. J. C. Woollacott,

That the thanks of the meeting be presented to W. H. Watson, Esq., the solicitor, and to Mr. John Eastly, the secretary, for their gratuitous services so kindly rendered by them to the society during the past year.

V. It was moved by N. Eastty, Esq., seconded by M. Poole, Esq.,

That the cordial thanks of the meeting be presented to Joseph Howse Allen, Esq., for his valuable services as treasurer of the society, and for his kindness in presiding on this occasion.

LIST OF LOANS VOTED DURING THE YEAR.

Usk	£100
Cardigan	100
Upton	50
Pudsey	100
Lanlilleth	100
Bridgend	100
Llanyfdd	100
Haslingden	100
Combmartin	100

Total £850

Grant to Newton Longville £20

ASSOCIATIONS.

BRISTOL.

Forty-six churches constitute this body :—

Bristol.

Broadmead	{ N. Haycroft.
	{ T. S. Crisp.
Buckingham, Clifton	R. Morris.
Counterslip	T. Winter.
King Street	G. H. Davis.
Maudlin Street	T. Jenkins.
Pithay	E. Probert.
Thrissell Street	R. Tubbs.

Gloucestershire.

Avening	S. Webley.
Minchinhampton	J. Morris.
Fishponds	J. Dore.
Shortwood	T. F. Newman.
Sodbury	F. H. Rolestone.
Westbury-on-Trym	
Wotton-under-Edge	J. Watts;

Somersetshire.

Bath, Somerset Street	D. Wassell.
Bath, York Street	W. A. Gillson.
Beckington	R. Aikenhead.
Bourton	J. Hannam.
Cheddar	W. T. Price.
Crocombe	G. Pulling.
Dunkerton	C. Spiller.
Frome, Badcox Lane	C. J. Middleditch.
Frome, Sheppard's Barton	S. Manning.
Hanham	J. Newth.
Keynsham	

Laverton	
Paulton	H. W. Stenbridge.
Philip's Norton	
Pill	
Twerton	
Wells	
Weston-super-Mare	E. J. Rodway.

Wiltshire.

Bradford	W. Newell.
Bratton	H. Anderson.
Calne	T. Middleditch.
Corsham	J. Salter.
Corton	
Crockerton	Z. Clift.
Devizes	C. Stanford.
Melksham	C. Daniel.
Penknap	S. Evans.
Sherston	S. Stubbins.
Shrewton	C. Light.
Trowbridge, Back Street	W. Barnes.
Trowbridge, Bethesda	J. Webster.
Warminster	G. Howe.

The annual meetings were held at Broadmead, Bristol, May 17th, 18th, and 19th. Sermons were preached by Messrs. Anderson, Manning, Stanford, Wassell, Howe, and Newman. The Circular Letter by Mr. Haycroft, who was chosen moderator, was read and adopted, it was on the "Sanctifying Influence of the Doctrine of the Atonement."

The Committee appointed to consider the religious condition of the churches, brought up the following Report, which was received and adopted :—

"That there is cause for gratitude for those measures of the Divine blessing by which, during the past year, a somewhat larger addition to the churches has been secured than during the preceding year.

"That nevertheless the increase is most affectingly small, and therefore ought to lead to great searchings of heart and deep humiliation before God, on the part both of pastors and people.

"That with a view to secure an increase of prosperity, it be recommended to the churches, to observe more frequent seasons for special prayer for the outpouring of the Holy Spirit; and as concert in prayer is commended by the additional interest attached to such engagements, as also by the Saviour's promise, it be suggested that by all the churches united in this Association, special services be held on the second Monday in July, October, January, and April, and that the attention of the people be called to the subject, on the Lord's day immediately preceding.

"That while indulging the hope that such engagements will prove advantageous, the Committee venture to express the earnest desire that the members of our churches will not depend exclusively on such engagements, but that they will seek most promptly and earnestly the revival in their own hearts of the purifying power of the gospel, that they will more carefully abstain from conformity to the world, and that they will zealously employ their personal influence for the ingathering of sinners to Jesus Christ."

"That this association learns with deep regret that baptist brethren in various parts of the Continent have been subjected to persecution for conscience's sake; that the ministers and messengers now assembled, deeply sympathize with them in their sufferings, and earnestly hope that the spirit of religious liberty may be spread through Europe, that in every land and under every form of government, every Christian man may be enabled to worship God according to the dictates of his own conscience, none daring to make him afraid. That a copy of this resolution be sent to the Rev. Dr. Steane, and the

Secretaries of the Evangelical Alliance, to be used by them in whatever way they may think advisable.

"That this association hail with pleasure, the proposed extension of Baptist Missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance, and earnest prayer.

"That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the Society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly."

"That this association records its conviction, that the moral and religious elements required in a sound education of the people, place it beyond the sphere of legislation and governmental interference; and greatly rejoices in the evidence afforded by the last census, of the healthy state and satisfactory progress of voluntary educational schools.

"That this association would urge upon the churches the importance of increased attention to the education of the young, with a view to raise the quality, and to increase the amount of sound scriptural instruction in our Sunday and day-schools, being assured that a judicious biblical training is essential to the preservation of our youth from baneful errors, from polluting literature, and from evil company; and especially necessary to give a healthy tone and direction to the mind and heart in the various personal, social, and sacred relations of life: and that this association also disapproves of, and deprecates the Educational Bill now before Parliament, as being unnecessary and as likely to operate injuriously upon the schools now so happily and hopefully at work, and trusts that the friends of scriptural and enlightened education in Parliament, will refuse to give it the force of law."

The following Resolutions on Slavery in America were also passed unanimously:—

"That the ministers and messengers, thus associated, bear their renewed united testimony against slave-holding in the United States as a great crime in the sight of God, and that they hold in abhorrence all attempts which are made to defend, or palliate, so enormous an evil by arguments drawn from the Old or New Testament.

"That they avow their painful, but firm conviction, that American churches are deeply involved in the guilt of slavery, since the want of faithful, energetic, measures on their part is the main cause of its continuance. They are in fact its great bulwark.

"That they learn, with the deepest sorrow, that the slaves belonging to baptists in America amount to more than 200,000.

"They rejoice, however, to feel assured that many of our churches are not only free from this pollution, but are bearing a manly and solemn protest against it. With them they cordially sympathize, heartily wishing them success in the name of the Lord, and earnestly praying, that they may be guided and supported by the Spirit of God in the arduous struggle which they are maintaining.

"That they honour the principle carried out by Christian communities and associations in America, that deem it their duty not to receive as members, those who hold in bondage their fellow-men, and even their acknowledged brethren in Christ; keeping, by force, in the degraded condition of goods and chattels, those who are equally with themselves the Lord's free-men, for whose redemption He paid the price of his precious blood.

"That, while they deem it only common justice not to doubt the Christian character of some, who,

from the peculiar circumstances in which they are placed, retain their slaves against their will; and admitting, as they ought in all candour, that there are good men who still view this subject in a false light: yet would they urge on ministers and churches in America, seriously to reflect, that they cannot free themselves from the charge of giving their sanction to this great evil, while slave-holding is not treated by them as a bar to Christian fellowship.

"That, persuaded as they are that it ought to be so treated, and considering it imperative on them to resolve to act up to this conviction, in any case which calls for decision on their part; they, at the same time, beseech all Christian professors in America, especially those of their own denomination, to arouse themselves to a due sense of their responsibility,—to avail themselves, with earnestness and fidelity, of the strong feeling of sympathy for the oppressed negro and coloured race, which has of late been excited in the public mind, in England and America, as affording them the opportunity to put forth, effectually, that mighty moral influence which, if resolutely exercised, cannot fail to give a fatal blow to this system of evil,—and to listen to the warnings addressed to them on all sides, that if they shrink from performing this incumbent duty, on them must rest the guilt of perpetuating this great sin, and the voice of their brother's blood will continue to rise up to heaven against them.

"That a copy, signed by the moderator, be forwarded by the secretary to the secretary of the British and Foreign Anti-Slavery Society, to be disposed of by the Committee of that Society as they may see fit, with a recommendation that they obtain their insertion in the American papers."

Statistics.

Baptized	202
Received by letter	118
Restored	15
	— 335
Deceased	144
Removed	100
Excluded	43
	— 287
Clear increase.....	48
Number of members.....	6581
Number of teachers	976
Number of scholars	6587

The next meeting of the association is to be held at Paulton, Somersetshire.

BUCKINGHAMSHIRE.

This body comprises fifteen churches.

Amersham	
Aston Clinton	T. Avery.
Buckingham.....	J. Brooks.
Chenies.....	T. Carter.
Chesham	W. Payne.
Crendon.....	G. Allen.
Cuddington.....	E. Bedding.
Haddenham.....	P. Tyler.
Missenden.....	G. Ashmead.
Mursley	
Quainton	D. Walker.
P. Risborough	J. Blackmore.
Speen	
Swanbourn	J. Dumbledon.
Wycombe	E. Davis.

The annual meetings were held at Chesham May 4th and 5th. Mr. Salter read a Circular Letter which he had prepared, and which was adopted. Messrs. Allen, Tyler, and Davis preached. Mr. Davis of Wycombe was chosen secretary in conjunction with Mr. Payne. The following resolutions were adopted:—

"This association, after its oft-recorded opinion

on the matter of Education, as to the inexpediency of Government interference, can but protest against the measure lately propounded by Her Majesty's Government, as in its judgment unnecessary, impolitic, and unjust."

"This association, believing that entire religious liberty can never be enjoyed,—Christian intercommunion never be fully carried out,—while a State Church exists, rejoices in the efforts made by the Anti-State Church Society to enlighten the public mind on this great question; and as an earnest of its approval of these efforts, deposes the Rev. G. Ashmead, to be its representative at its forthcoming triennial conference."

"This association greatly rejoices in the various openings now being presented for increased Missionary operations, and would especially urge upon the members of the baptist denomination generously, prayerfully, and systematically to sustain the parent society in its noble efforts to furnish India with twenty additional Missionaries."

"The association having had its attention of late especially directed to the question of American Slavery,—a *sin and crime before God*, desires to express its hearty sympathy with those heroic men and women, who are seeking its overthrow; and can but hope, that the professing Christians of that great country, instead of lifting up their voices in extenuation of this great abomination, will, henceforth, be foremost in seeking the emancipation of their African brethren."

"The baptist church at Quebec, under the pastorate of the Rev. D. Marsh, late secretary to this association, purpose erecting a Chapel in that populous and important city. The ministers and messengers heartily recommend this urgent case to the members of this association, and hope they will not be backward to give a practical proof of their sympathy with this project, and of their cordial esteem for their former secretary."

Statistics.

Baptized.....	46
By letter.....	18
Restored	3
	67
Removed by death	30
Dismissed	8
Withdrawn	4
Separated	4
	46
Clear increase.....	21
Number of members.....	1236
Sunday scholars	1466
Teachers	234
Village Stations.....	22

The next association to be held at Great Missenden the first Tuesday and Wednesday in May, 1854.

NORTHAMPTONSHIRE.

This association comprises the following churches:—

Aldwinckle	Amory.
Barton, Earls'	Whitlock.
Blisworth	Turner.
Braunston	Stanion.
Braybrooke	
Brington	Campion.
Buckby	Thorne.
Bugbrook	Larwill.
Burton Latimer	May.
Clipstone	T. T. Gough.
Desborough	Clements.
Gretton	Hardwick.
Gullesborough	Hawkes.
Hackleton	Knowles.
Haddon, West	Cole.
Harpole	Grace.

Helmdon	Hedge.
Kettering	Mursell.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	Wheeler.
Northampton—	
College Street	J. T. Brown.
Grey Friars' Street	Pywell.
Grafton Street	Joseph Brown.
Oakham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Ringstead	Kitchen.
Roads	Brooks.
Rushden	
Spratton	Marriott.
Stanwick	Walcot.
Stony Stratford	Forster.
Sulgrave	Coles.
Thrapstone	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston	Clarke.
Woodford	

The services were held this year May 17th and 18th, at Guilsborough. Rev. James Simmons moderator. Sermons were preached by Mr. Kitchen, Mr. Lea, and Mr. Brown of Northampton.

Statistics.

Number of churches	40
Baptized.....	104
Received by letter	38
Restored.....	5
	147
Deceased	62
Dismissed	48
Excluded	21
Withdrawn	10
	141
Clear increase.....	6

The Circular Letter written by Mr. Cubitt, of Thrapstone, is on the "Financial Law of the Christian Church as taught in the New Testament." Next year Mr. Gough is to write on "Family Piety, its Relation to the Prosperity of the Church."

"That this association considers the Education Bill recently introduced to the House of Commons by Lord John Russell, to be utterly unnecessary, foreign to the spirit of the British Constitution, calculated to throw formidable obstacles in the way of voluntary efforts for promoting education, and directly at variance with the principles of religious freedom."

"That a petition, embodying the foregoing resolution, be adopted, signed by the brethren, and entrusted for presentation to the Right Hon. R. V. Smith."

"That the churches be recommended to set apart a convenient opportunity, the earlier the better, for special prayer, with regard to their present depressed condition."

"That Messrs. J. T. Brown and E. L. Foster be requested to represent this association in the ensuing Triennial Conference of the Anti-State Church Society."

"That this meeting rejoices in the quickened interest now taken in the subject of slavery in general, and of American slavery in particular, and would record its oft-expressed abhorrence of that iniquitous system, and its especial regret that both the ministers and the members of our churches in America should be so deeply implicated in the sin."

The meetings of next year are to be held at Oakham.

OXFORDSHIRE.

This association comprises the following twenty-two churches:—

Arlington	R. Hall, B.A.
Banbury	W. T. Henderson.
Blockley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	
Chadlington	T. Eden.
Chipping Norton	T. Bliss, A.B.
Cirencester	{ D. White.
	{ J. M. Stephens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	
King Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	R. Gutteridge.
Milton	W. Cherry.
Oxford	E. Brian.
Shipston	
Stow	J. Acock.
Woodstock	J. Freer.

The annual meeting was held at Banbury on the 7th and 8th of May. The Rev. J. Jackson was chosen moderator, and the Rev. T. Bliss, secretary. The Rev. R. Hall preached the association sermon. The Rev. W. T. Henderson read the Circular Letter he had prepared, entitled, "The Bright Side: or the Present of the Church not so bad as it is said to be," which was warmly approved. Resolutions on the following subjects were then unanimously adopted by the meeting:—In favour of Voluntary Education, and against the proposed scheme of Lord John Russell, a petition embodying the sentiment of the resolution being drawn up, and signed by the ministers and messengers present—condemnatory of American Slavery—expressive of sympathy with the bereaved families of the late Rev. Messrs. Darkin and Morris—commendatory of the proposal of the Baptist Missionary Society, to send twenty additional agents to India—and recording the value of the Bible Society.

Messrs. Cubitt and Wall were appointed delegates to the next Triennial Conference of the Anti-State Church Association.

Statistics.

Baptized	79
Received by letter	26
	— 105
Removed by death	31
Dismissed	14
Withdrawn	1
Excluded	3
	— 49
Clear increase	56
Number of members	1647
Village stations	39
Sunday scholars	2341
Teachers	332

The next meeting to be held at Chipping Norton, on Monday and Tuesday, June 5th and 6th, 1854.

SUFFOLK BAPTIST HOME MISSIONARY UNION.

Fourteen churches are included in this body, of which brethren Elven and Lewis are secretaries.

Aldborough	J. Matthews.
Barton Mills	J. Richardson.
Bildestone	C. T. Crate.
Botesdale	
Bradfield	G. Ward.
Bury	C. Elven.
Diss	J. P. Lewis.
Eye	C. Carpenter.
Framsden	C. Hart.
Ipswich—	
Stoke Green	J. Webb.
Turret Green	I. Lord.
Stadbroke	J. Eyres.
Sudbury	W. Bentley.
West Row	W. C. Ellis.

The annual meeting was held at Bottesdale, June 9, 1853.

Statistics.

Baptized	76
Received by letter	26
Restored	6
	— 108
Removed by death	29
Dismissed	35
Withdrawn	17
Separated	21
	— 102
Clear increase	6
Number of members	1803
Village Stations	34
Sunday scholars	1596
Teachers	225

A petition was signed by the ministers and messengers against the proposed Government Education Bill. A remonstrance was adopted to the American baptist churches, condemnatory of their participation in the abominations of Slavery. A resolution, expressive of cordial sympathy with the objects and movements of the Anti-State Church Association, was also passed, and Messrs. Lord and Francis appointed a deputation from this Union to the approaching Triennial Convention of that body.

The next annual meeting to be held at Barton Mills, near Mildenhall, on Thursday, June 10th, 1854.

GENERAL BAPTIST ASSOCIATION.

The annual meetings of this association were held at the chapel in Lombard Street, Birmingham, on Monday June 20th, and three following days: the churches composing it are about ninety. The following account of it is furnished by a correspondent:—

It is just twenty years since the association last met in Birmingham, and forty years since the Rev. George Cheatle, minister of Lombard Street congregation, was ordained at an assembly of ministers in 1813. The proceedings were divided into devotional services, anniversaries of the missionary societies, and meetings for the transaction of general business. Ministers attended from all parts of

the country—the association being a general conference of delegates from all the churches; and on Wednesday morning a special train, calling at some of the principal towns of the midland district, brought a large accession of visitors to the meetings. Amongst those present during the week were the Rev. J. Wallis, tutor of the Leicester Academy, the Revs. J. F. Winks of Leicester, G. Cheatle, J. Goadby of Loughborough, J. B. Pike of Bourn, Carey Pike of Leicester, Dr. Burns of London, J. Buckley, missionary from India, E. Stephenson of Loughborough, J. Stephenson, M.A., of London, J. C. Jones of Spalding, H. Hunter of Nottingham, W. R. Stephenson, minister of Nottingham, F. Chamberlain of Fleet, Kenney of Burton-on-Trent, J. Jewitt of Coventry, W. Chapman of Longford, near Coventry, and others. The Rev. J. Wallis from the Student's Academy, was elected president of the association.

The first of the public services was held for devotional services on Monday evening, the second on Tuesday evening, when the Rev. H. Hunter preached, and the third on Wednesday morning, when the Rev. J. C. Jones, M.A., preached; on Wednesday afternoon the Annual Home Missionary Meeting was held, when the Rev. J. F. Winks presided, and in his opening address, urged upon the brethren the duty of making more vigorous efforts for the spread of the gospel in Britain, and especially that speedy arrangements might be made for carrying out a resolution of the last annual meeting, with a view of commencing an additional general baptist cause in Birmingham. The reports of the various branch societies were read by the different secretaries, and effective speeches were delivered by the Revs. J. Salisbury of Layford, B. Wood of Salford, T. Batey of Burnley, and W. Stokes of Birmingham.

In the evening of the same day, the anniversary of the General Baptist Foreign Mission was held, the chairman being Henry Wildman, Esq., of London; the chapel was crowded to excess. The chairman made some important introductory observations on the great privilege of our being reconciled to God through the redemption of Christ, and on the duty of not only being actively engaged in his cause, but of increasingly contributing to its support, at home and abroad; after which he called upon the venerable secretary, the Rev. J. G. Pike of Derby, who read a number of extracts from a voluminous Report, which referred to the encouraging state of the mission, more especially of the churches at Berhampore, Cuttack, Piplee, Choga, Khunditta, and other towns in Orissa. In Berhampore, no less than twenty converts had been added to the church by baptism during the past year, and the results at other places were highly satisfactory.

The missionaries had continued to itinerate through the different parts of the country, and

a goodly band of native ministers had assisted them in these and other labours. The asylums for the families of native converts, and others, and also the numerous schools were in a flourishing condition. The mission printing-office had continued in active operation, and many thousand copies of the sacred Scriptures and other works had been circulated. The Report concluded by urging the importance of more missionaries being sent to this important and promising field of missionary enterprise. The adoption of the Report was moved by the Rev. Dr. Burns of London, seconded by the Rev. J. Buckley, one of their missionaries just returned from India, who delivered a lengthened and most interesting speech. The meeting was afterwards addressed by the Revs. J. B. Pike of Bourn, J. Goadby, and G. Cheatle, and the proceedings terminated with a vote of thanks to the chairman. During the evening a collection was made in aid of the mission fund which amounted to about £20.

The ministers and lay delegates re-assembled on the following day, Thursday, and the business was brought to a close late in the evening.

HOME.

FRISTON, SUFFOLK.

Interesting services were held on the 25th of March in connection with the baptist church and congregation in this village. A substantial dinner was provided gratuitously for the poorer members. About two hundred and fifty persons took tea together, and the day was pleasantly spent in religious exercises. This being the twentieth anniversary of Mr. Brown's labours among the people, a very large number assembled from the surrounding villages, to unite in thanksgiving and prayer to Him who had in mercy watched over the church through all its trials and difficulties. Suitable addresses were delivered by Rev. J. Matthews, Messrs. C. Smyth, and B. C. Lincoln of Alborough, Newman of Saxmundham, and other friends. At the close of the afternoon service a silver watch and a purse containing £5, was presented to the pastor as a memento of affectionate regard on the part of the members. A report was read from which it appeared that the church was formed in January 1830, by the Rev. George Wright of Beccles, soon after which the chapel was erected, and Mr. Brown was ordained in 1834. During his pastorate much peace has been enjoyed. The church and congregation have gradually increased, the meeting-house is now filled no Lord's days. A sabbath school has been gathered which is conducted by an efficient staff of teachers. Fifty-six persons have been baptized, fourteen of whom have died, some have emigrated, and a few have been

excluded. Much opposition has at times been experienced, but this has only stimulated our friends to fresh exertions and tended to unite them more closely. May the Lord continue to bless and prosper this little church!

MILFORD, HANTS.

On Thursday, the 16th of June, was re-opened after general repairs, cleaning and painting, the baptist chapel at Milford, Hants, originally built for the Rev. James Harrington Evans, late of John Street church, London, on his secession from the state church. Suitable sermons were preached by Mr. D. Payne of Wellow, Isle of Wight, and Mr. F. Wills of Ramsgate. The church at Milford, many of the members of which are the fruits of Mr. Evans's ministry lay much upon his heart to the end of his life. A debt of more than £20 has been necessarily incurred beyond what the church has been able to raise.

QUEEN'S ROAD, DALSTON.

The place of worship to which reference was made in our number for January, as about to be erected by the church accustomed to meet at Shoreditch under the care of the Rev. W. Miall, was opened for divine service on the 30th of June. Excellent sermons were delivered by Messrs. Noel and Landels, and a great number of appropriate prayers were offered by baptist and pædobaptist ministers who had assembled to express their pleasure and goodwill. The attendance was good, and we are informed that the chapel has been well filled every subsequent Lord's day.

SAFFRON WALDEN, ESSEX.

The Rev. W. A. Gillson has accepted the cordial and unanimous invitation of the baptist church assembling in the upper meeting, Saffron Walden, Essex, and commenced his stated ministerial labours on the first sabbath in July.

CHELTENHAM.

The foundation stone of a new chapel for the use of the baptist church now meeting in Ebenezer chapel, King Street, to be called Cambray chapel, was laid in the presence of a few friends on July 9, 1853, prayer being offered by the pastor, the Rev. J. Smith; it being ten years on that day from the commencement of the cause. The size of the chapel is to be fifty-nine feet by forty-nine feet in the clear, exclusive of lobbies, &c.; and it is intended to seat 1000 persons. The style is modern.

KEIGHLEY, YORKSHIRE.

The Rev. J. P. Barnett of Riddings and Loscoe, Derbyshire, having accepted the cordial and unanimous invitation of the baptist church at Keighley, commenced his labours in that town on July 24th.

WEYMOUTH.

Mr. John Price of Aberdeen, has accepted a cordial and unanimous invitation to the pastorate of the baptist church at Weymouth.

STOGUMBER, SOMERSETSHIRE.

The Rev. J. G. Fuller having resigned the pastorate, the baptist church in this place is anxious to obtain a suitable pastor.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 24th of June. Grants were made to

Recommended by

Mrs. C.....	Dr. Steane, J. M. Soule.....	£10 0
T.....	W. L. Smith, W. Groser	10 0
W.	W. Yates, W. G. Lewis.....	5 0
R.....	J. J. Brown, R. H. Marten ..	5 0
B.....	Dr. Murch, Dr. Cramp	5 0
O.	M. Thomas, Thomas Thomas...	5 0
W.	John Jones, Henry Clark	5 0
G.....	W. Colcroft, J. Foster.....	5 0
P.	W. Yates, J. Berg	5 0
N.....	Dr. Steane, S. Green	5 0
G.....	Shem Evans, T. Sprigg	5 0
J.....	J. Edwards, J. Wilde	5 0
S.....	J. S. Brooks, John Haigh	5 0
H.....	M. Kent, W. Keay	5 0
C.....	Dr. Murch, W. G. Groser	5 0
K.....	J. Peacock, D. Katterns	5 0
M.....	B. Evans, R. Johnson.....	5 0
F.....	Dr. Murch, S. Green	5 0
H.....	S. Kent, G. B. Phillips	5 0
N.....	B. Evans, W. J. Stuart	5 0
B.....	I. M. Soule, J. H. Hinton	5 0
H.....	H. Trend, F. H. Roleston	5 0
H.....	J. Berg, F. Trestrail	5 0
T.....	Dr. Murch, A. Tilly.....	5 0
D.....	Dr. Murch, G. W. Fishbourne	5 0
F.....	C. E. Birt, Spencer Murch.....	5 0
J.	Isaac New, T. Swan.....	5 0
D.....	Dr. Murch, S. Green	5 0
H.....	W. Stenbridge, J. Chapple ...	5 0
P.....	J. Venimore, T. Wheeler	5 0
M.....	Thomas Thomas, R. Morris...	5 0
J.....	W. B. Gurney, H. Gurney.....	5 0
H.....	J. T. Wigner, J. Harvey.....	5 0
H.....	W. Rees	5 0

G.....	Dr. Angus	5	0
B.....	J. Jackson	5	0
C.....	T. Pottinger, R. Banks	5	0
P.....	J. Heaton, J. Dowson.....	5	0
G.....	John Bane	5	0
F.....	H. W. Stenbridge, J. Collins .	2	10
C.....	J. T. Wigner, S. Green	2	10
M.....	E. Pledge, G. H. Whitbread...	2	10
D.....	T. Wheeler, W. Brook.....	2	10
E.....	S. Morgan, Thomas Swan	2	10
W.	D. Katterns, J. H. Hinton ...	2	10
W.	I. M. Soule, J. Crawford	2	10
H.....	C. Elven, J. H. Hinton	2	10
V.....	J. Simmonds, J. T. Brown.....	2	10
P.....	D. Katterns, Dr. Cox.....	2	10
T.....	S. Kent, E. Manning	2	10
M.....	W. Roberts, J. Webb.....	2	10
W.	J. H. May, R. Green	2	10
R.....	B. Evans, W. J. Stuart	2	10
A.....	B. C. Young, W. Kitchin	2	10
T.....	Jonas Foster, J. Hill	2	10
J.....	T. P. Jones, H. W. Hughes ...	2	10
D.....	W. Jones, Thomas Davies	2	0
H.....	Thomas Jones, J. W. Morgan .	2	0

£251 10

The widows to whom these grants have been made are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

THE BURIAL-GROUNDS BILL.

The committee of the Anti-state church association have adopted and published the following resolutions in condemnation of this measure:—

“That this committee, having had under consideration the ecclesiastical provisions of the bill for empowering local boards of health to provide burial-grounds, regards them as being in a high degree unjust, offensive, and detrimental to the public interests.

“That, notwithstanding that the proposed burial-grounds will be provided at the cost of the rate-payers generally, a portion of each is required to be ‘consecrated,’ and will thereby be devoted exclusively to burials according to the rites of the church establishment.

“That there is nothing in the bill to prevent the whole being so monopolized, and even where any portion is unconsecrated it cannot be used until the other part has been consecrated, and is to be invidiously distinguished from it. In like manner a chapel is to be erected for burials according to the rites of the establishment exclusively, while the erection of any other is optional on the part of the local boards.

“That the bill gives to the bishop of the diocese in which a burial-ground may be situated, extraordinary and dangerous powers; requiring that all bye-laws concerning consecration, the burial of members of the establishment, and compensation to the clergy for loss of fees for services which they will no longer render, shall receive his sanction, and forbidding the use of any part of the ground until consecration has taken place; and also enacting that the plan of the chapel shall have his approval, that the chaplain shall be licensed, and be liable to be removed by him, and that he shall also regulate the salary.

“That it further enacts that for the removal of bodies buried in consecrated ground, the same authority shall be required as in the case of a parochial churchyard, *i. e.* a ‘Faculty,’ from an ecclesiastical court.

“That this committee protests against the design evidenced by this bill of making the proposed cemeteries appendages to the church establishment, and sources of emolument and influence to its clergy and bishops, as well as against perpetuating the exclusiveness and sectarianism which characterize the present system of sepulture in parochial grave-yards.

“That it therefore earnestly calls upon the friends of religious equality to take such steps as will ensure either the rejection of a measure conceived in so illiberal a spirit, or a thorough amendment of its details.”

RECENT DEATHS.

MR. H. WHITTAKER.

Mr. Henry Whittaker, stoneman, of Burnleywood, near Burnley, Lancashire, was killed instantaneously, on the 7th of March, 1853, by the falling of a large stone in the formation of an engine bed, in the 33rd year of his age.

Mr. Whittaker, was brought to the knowledge of the truth under the ministry of the Rev. A. Nichols, and was baptized at Goodshaw with his partner in life on the 24th of January 1847.

When the providence of God gave rise to the formation of the church at Sunnyside, Henry was amongst the first to signify his intention to join his pastor, in this enterprise, and remained an unshaken, unabated, faithful, and affectionate friend to the hour of his death.

His serious deportment, his unaffected piety, the gravity of his conversation, and the general inoffensiveness of his manners endeared him to all. In him they saw no assumption, no captiousness, no unbecoming pride, no wish for superiority, no fickleness, no attempt at something more than he was, no sower of discord, no disturber of the brethren, for he was emphatically “one of the peaceable in Israel.” One of his fellow workmen who was caught under the same stone, and rendered insensible for a time,

assured his minister on the day of his funeral, that for four years he had worked with Henry, and during the whole of that period he had never heard him speak a wrong word, or seen him manifest an unbecoming temper.

His remains were interred at the Higher Chapel, Goodshaw, and a funeral sermon was preached by Mr. Nichols, in the baptist chapel, Sunnyside, to a numerous and deeply affected audience.

MISS ELIZA BARNETT.

The subject of the present very brief notice was born at Appleby, Leicestershire, on February 4th, 1832. The only daughter and the youngest child of the Rev. J. Barnett (then baptist minister in that village, now of Blaby, in the same county), she was tenderly cherished and devotedly loved. Throughout life she was surrounded by the influences of a holy example and discipline. These were more than rewarded by the unstained virtue of her character, and especially by the piety and benevolent activity of her latter years, and by the peaceful triumph which glorified her death. She was baptized by her father, November 4th, 1849; and was cordially welcomed to the communion over which he presides. For nearly four years she lived the life of a Christian. She was holy, devout, lovely, zealous. In the sabbath school she was remarkably affectionate and indefatigable. She visited the poor with tracts, and managed with generous attention and punctuality the reading society of the village. For a long period the victim of a functional heart-disease, which often greatly distressed her, she was yet at all times wonderfully cheerful. A murmur was never heard to fall from her lips. Devotion was to her a luxury, and therefore a habit. She resorted to God, not so much as a relief from trouble, or a discharge of duty, but as an indulgence of love. Hence, in society she was at once pure and amiable. The uncertainty of her life, occasioned by her remediless malady, seemed to impart increasing vivacity to her spirit. Her fatal affliction was but brief. She was seized with a malignant fever on Friday, July 2nd, 1853, and died the Wednesday following, July 7th. The intervening days were for the most part beclouded by delirium; but in her lucid moments she gave the most assured and happy testimonies to the power of the gospel; and she entered the unseen world without a suspicion or a regret. Her death was appropriately improved in the presence of a crowded and affected congregation, on the following Sunday, by the Rev. Joseph Davis of Araby.

EDITORIAL POSTSCRIPT.

Our younger readers will certainly be thankful to Mr. Lewis, for the pains he has taken in bringing into one narrative, the

scattered facts relating to the first among English baptists who endeavoured to teach the way of salvation to Hindoos. A few friends of the mission remain who knew these things from the beginning, but alas, how few! To very many the sketch with which our present number opens, and which will be continued next month, will be quite new. The history well deserves to be pondered as an illustration of the unexpected ways in which the Sovereign Ruler brings about his purposes. The part which Mr. Thomas took is seldom thought of now; but it was Thomas who directed to India the steps of Carey, whose numerous translations would never have existed had not the whole plan of the Northamptonshire fathers been altered, in consequence of the sudden appearance among them of one of whom none of them had heard when they formed the society at Kettering.

We regret to learn that Mr. Oncken is still suffering from the shock that he received at Norwalk. The Macedonian of July says, "Those who saw Mr. Oncken at Albany must have noticed the pain which it cost him to address his friends. Notwithstanding this, however, unwilling to consider himself disabled,—he still appeared occasionally in public, and made arrangements to visit several states. But, in view of his continued weakness, it was thought improper to go further without competent medical warrant. Drs. Townsend, J. M. Warren, and Gould, of this city, after consultation, decided that he must for the present refrain from all public efforts; to his own great disappointment as well as of his numerous friends. It is his hope, however, that in the course of a few weeks, he may be permitted to resume those labours so congenial to his feelings, and so gratifying to his brethren."

Stepney College is sufficiently memorable to very many of our readers to render it proper to mention here that a beautiful drawing by Miss Cooper, a lady who has published views of some other dissenting colleges, has been engraved, and is now on sale. To those who wish to recall to memory the antique beauties of the place, we doubt not that it will give satisfaction; the price of proofs on India paper is two shillings and sixpence each; and we believe that they may be obtained on application at the Mission House.

An accident which we regret having shut out our notice of the recently published number of Kitto's *Journal of Sacred Literature*, we take this opportunity, to say that there is no truth whatever in a report which was brought to us a few days ago that that valuable work was to be discontinued. Feeling that it would be a serious loss to our section of the reading public were its course to terminate, we made inquiry, and were pleased to learn that the idea is quite unfounded.

IRISH CHRONICLE.

AUGUST, 1853.

WAYS AND MEANS.

THE last number of the Irish Chronicle, entitled Proceedings and Proposals, adverted to some undertakings on which the Committee had thought it right to enter without delay, and pointed out some spheres of action which it was desirable should be occupied as soon as the attempt could be made without danger of producing new embarrassments. An additional expenditure has commenced; and on the return of the brethren who have crossed the channel at our request, it may be expected that they will report openings and deficiencies which demand increased exertion. It is necessary that the Committee and its friends should now fairly look in the face the subject of finances. There are two points in reference to which there is we believe perfect unity of judgment. The first is that we must not be content with the present scale of operations. It is far too limited to correspond with the wants of the country we are aiming to evangelize, or with the convictions and desires of the baptist churches of Britain. The other is that we must scrupulously avoid an expenditure which we have no means of defraying. The society has escaped with its life from its recent perils; but to plunge again into the gulf whence it has with so much difficulty been extricated would be madness.

What then is to be done? Enlarged exertions require an enlarged income. This is plain. What then may we anticipate? Will our friends desert us now? We cannot believe it. We asked them to rescue us from our difficulties, and

they did so. We trusted them, and they honoured our confidence. We are not now in difficulty; but Irish men, women, and children are perishing, and we want to do something to save them. May we not trust the same friends again? Was it not principle that prompted them before? We *will* trust them. We *do* trust them. We are expecting to receive from them what is needful. We will not enter upon a hazardous course; but we will expect to receive such supplies as shall render the enlargement of our expenditure safe and honourable. Reader, are we right in this, or not?

Our receipts during the last two years have been derived from three distinct sources. First, there have been subscriptions, paid annually or quarterly. Secondly, there have been congregational collections, made by the pastors of the churches and spontaneously remitted. Thirdly, there have been special donations which have afforded material aid. The stimulus arising from new undertakings may perhaps produce some increase in each of these kinds of contribution. But this is not enough. We need something that will operate more regularly, and secure habitual results.

Shall we then send forth deputations through the length and breadth of the land, to preach, and lecture, and make personal appeals? Knowing as we do from past experience the evils that accrue from this course, would its adoption be justifiable? Knowing the enormous percentage which has sometimes been paid by our own society for subscriptions thus obtained; knowing the

competition which must exist between the agents of our society and the agents of other societies, if we sent out agents, on such an errand, increasing that percentage, could we adopt this measure with a clear conscience? If *paid* agents were employed to traverse the country with this view, the cost of the proceeding would be very great; and when *unpaid* agents are sent forth, the cost is often much greater. Judging from facts which have come to our knowledge, the sum to be deducted for expenses at the end of a journey would startle the donors if they were apprised of its amount. The society has no agents in its employment for the service; surely our friends in the provinces will not require us to engage any!

Such measures we believe to be unnecessary. Local zeal easily supersedes the necessity for itinerant mendicancy. Propose the work to the right persons, and it will be done. Our female friends act so effectively on behalf of the society in some places, that wherever there are Christian females we know that the work can be performed, and well performed, without any foreign visitation. There are small circles in which *one* collects regularly at set times the contributions of her friends, and transmits them to the secretary. Nothing is easier than for one to do this, when she has received, in answer to a note, a collecting card or a collecting box. In some other circles, two, or four, or more, combine together for this purpose, and one corresponds with the secretary on behalf of the whole. Let this be done throughout all the churches and it will be enough. No other agency will be requisite. Harken, dear female friends. The work belongs to *you*. You can do it, and we believe you will do it. Begin at once, for the case is urgent. Children are growing up in ignorance who need to be taught. Thousands are dying every year whose

hope is not in Christ, but in Mary. Begin then at once.

The Society has agents in the counties of Down, Antrim, Londonderry, Mayo, Roscommon, and Westmeath; but in the following counties it has at present none:—

Sligo, having 128,769 inhabitants.	
Kilkenny 159,317	„
Waterford ... 162,503	„
Wexford..... 180,170	„
Clare 212,720	„
Limerick ... 256,887	„
Galway 322,826	„
Tipperary ... 323,829	„
Dublin 402,356	„
Cork 637,637	„

In other words, there are counties in Ireland in which the Society has no agents, containing more people than the whole of Scotland. Or, to give another view of the case, there are ten counties in Ireland in which we are doing nothing for the promotion of the gospel, containing a larger population than the English counties of Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Gloucestershire, Herefordshire, Oxfordshire, and Berkshire together. How long is this to be? Surely it is time for English baptists to awake to the requirements of their Irish neighbours! “If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?”

BALLINA.

Reference was made in the Annual Report to details which Mr. Hamilton had furnished respecting his stations, which due regard to brevity required to be deferred. The following are the leading particulars:—

The principal station is BALLINA. Here I have frequent opportunities of usefulness in the way of visiting the sick and others who are concerned

about the salvation of their souls, and I trust this labour has not been in vain in the Lord.

In the course of the year a young man was baptized and added to the church who had been a hearer at our chapel for about two years previously. He had been employed in a grocery and spirit store, but finding that he could not conscientiously perform all that was required of him he resigned his situation and went to Boston in America, where I believe he is doing very well in both spiritual and temporal things. There has been a little improvement in the congregation recently, and the Sunday school is still carried on.

There is a prayer-meeting of the Evangelical Alliance held in our chapel once a fortnight, in which the curate of this parish, two presbyterian ministers, one or two Wesleyan ministers and myself take a part. We have also a monthly meeting of this institution which is held alternately in all the protestant places of worship in town. We hope these meetings are doing good.

CURRAGH. This is our next station in importance. It is situated about twelve miles from Ballina, near the sea coast in the Sligo direction. Here we have a small church of nine members, and a congregation of from forty to fifty. We have also a day-school, containing seventy-eight children, in which industry is united with scriptural education: a good many of the girls earn a little money by ornamental needlework. Some of the children are also collected on the Lord's day by the teacher and another friend for religious instruction. There might be a good Sunday school here if there were a sufficient number of active teachers. I preach in this place once a fortnight, and am happy to say, that the people show an increasing desire to hear the gospel.

CARNEGERA. This place is thirty miles from Ballina and seven miles from

Sligo. I preach once a month to twenty or thirty attentive hearers. They are anxious to get religious tracts and books, and two families invite me to breakfast alternately when I go there.

COOLANY. This is a small town about four miles south of the former place, and about thirty miles from Ballina. I preach here on the evening of the same day on which I preach in Carnegera to about thirty hearers, some of whom I trust profit by the word; I also visit five families when I feel able to do so. This is one of the heaviest days' labour I have, as I come from Ballina the same morning. One of the ministers of our society formerly lived here and had indications of usefulness at different times. Some of the fruits of his labour have departed to be with Christ, and some are still living.

CARA. A very pious and respectable old woman lives here (Mrs. Allen), and a granddaughter and grandson of hers who I trust will follow her example. This place is four miles from Coolany. I sometimes preach here on my way to Skreen, and a few of our people occasionally meet me here to commemorate the Lord's death.

SKREEN. I have two preaching stations in this neighbourhood at which a few serious and I trust pious people attend. Some of the young people also appear to love the gospel. These stations are about twenty-two miles from Ballina.

TULLYLIN. Our school here has been useful to many of the young people round the country, and a few both old and young very cheerfully attend the preaching of the gospel. I preached to them once a fortnight for some time; but will now be obliged to reduce it to once a month in consequence of increasing labour. This place is eight miles from Ballina.

CROSSMOLINA. This is a small town eight miles west of Ballina, where our

society has had a school for many years, and which has been diligently taught by a pious woman and her husband. Many children therein have been taught to read the word of God.

CLOONTAKILLA. I preach in this place once a fortnight to about sixteen people, in four of whom I trust I see some spiritual improvement. Most of them attend our chapel in Ballina.

NEWTOWN WHITE. To the people of this locality I was requested to preach several years ago, but was unable to do so then, I have since made it a preaching station, and a few manifest a desire to hear; from twenty to forty attend. It is about six miles from Ballina.

FOXBOROUGH. About six months ago I was invited to preach here, and have continued to do so once a month. The family at the house is large and well disposed, and a good many others come to hear.

I omitted to mention that a good many Roman Catholics, both young and old, come to hear me preach, and the former have learned a good deal of the scriptures; but I think it better not to tell publicly where they live, lest I might expose them to persecution and hinder my own usefulness.

I was invited to preach in a few other places but had to decline, having more than enough to do already.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Boroughbridge, Somerset, by Rev. H. Trend	0	13	3	Margate, F. W. Cobb, Esq., Subs.....	2	2	0
Broomley, Northumberland	1	17	1	Milton, near Northampton—			
Clifford, near Sheffield—				Moiety of Collection, by Mrs. Dent ...	1	10	0
Wilson, Joseph, Esq.....	2	0	0	South Shields—			
Leicester, Collected by James Bedells,				Mrs. McKay, by Rev. R. B. Lancaster	5	0	0
Esq., on account	14	0	0	Steep Lane, near Halifax—			
London—				Friend, by Rev. W. A. Goodman.....	0	10	0
Mrs. McDonald's dividend, by S. Wat-							
son, Esq.....	6	15	0				
Devonshire Square, by R. Y. Barnes,							
Esq., Collection	9	1	0				
Spencer Place, by Mr. Powell	2	11	10				

IRELAND.

Banbridge, by Rev. T. D. Bain	4	0	0
Conlig, Newtownards, by Rev. John Brown	2	3	6

Collecting Cards and Boxes may be had on application to the Secretary.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



CHAPEL, PUERTO PLATA, ST. DOMINGO.

THE MISSION FIELD.

At a very early stage of the missionary enterprise, it became apparent that God was with those individuals and churches which sympathized in the movement, returning abundantly upon them the benefits they sought to extend to others. It was in 1784, at Nottingham, at a meeting of the Northamptonshire association, that the revered Sutcliffe suggested the setting apart one hour on the first Monday evening of the month for extraordinary prayer for the revival of religion and for the extension in the world of Christ's kingdom. If the duty of spreading the gospel among the heathen was not then felt as an obligation, it was at all events regarded as a fitting subject for prayer. Eight years after, the anxious CAREY could say in his well known Enquiry, "The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman slave trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in till it is accomplished."

It *has* been accomplished. Slavery and the slave-trade under British authority are at an end, and the knell of their final overthrow is heard in every civilized land. The spirit of popery, too, if tempted to a desperate effort to regain supremacy, has signally failed, in

this land at least, to work its will. All heathen lands, with extremely rare exceptions, are opened to the missionaries of the cross. The cry of the perishing reaches the British churches from innumerable tribes of men. With increasing prayer and increasing effort, God has graciously widened the sphere of Christian beneficence, and we reap manifold the blessings for which our forefathers only first ventured to pray.

But the beneficial effects of the missionary enterprise are strikingly seen in their influence on the churches at home. If in 1792 it was true that controversies were already ceasing to perplex and divide the churches of Christ, and the dawn was appearing of days of peace and rest from internal agitation and conflict, it is still more evidently true of the present. Over the enlarged expanse of our congregations, the strife of angry combatants is hushed. With a vastly increased fellowship, our churches are for the most part untroubled with the bitter theological controversies which agitated them, even less than half a century ago. There may not be the devoutness, nor the fervid attachment to evangelical sentiment, that we should desire to see prevalent, but there is not that prompt resort to the weapons of controversy which signalized a bygone age. Nor, indeed, are we willing to believe there has been a deterioration in the piety. Many we are sure will say that their connection with the missionary enterprise has tended to the increase of their love to God, to their joy and peace, and to their zeal for the glory of Christ. They concur with Mr. FULLER: "My heart has been greatly interested in this work. Surely, I never felt more genuine love to God and to his cause in my life. I bless God that this work

has been a means of reviving my soul. If nothing else comes of it, I and many more have obtained a spiritual advantage."

None can doubt that the missionary enterprise has largely contributed to the increase of the churches. Simultaneously with the rise of the missionary spirit, we find an enlargement in the membership of the churches which felt it. In like proportion the numbers of churches also increased. After the most diligent inquiries, Dr. Rippon ascertained that there were in 1790 in England and Wales but 361 particular baptist churches. Of these not more than fourteen gave collections for the mission in 1798. Its funds were chiefly provided by personal gifts and contributions. In 1804 there were only

thirty-five contributing churches in England and Wales. Since 1790, baptist churches have multiplied fivefold. They now number 1755, and the number contributing to the mission fund is 720. Thus largely has God been pleased to return our efforts abroad, by an increase of blessing at home.

And this will continue. Only let the churches be imbued with the necessary zeal that shall prompt them to labour for the welfare of the heathen, and they will not neglect the home field, but cultivate it with greater diligence and sustain it with more earnest prayer. If Christian beneficence is expansive, it overlooks none within its sphere while pressing to the farthest range its endeavours for the everlasting welfare of men.

INDIA.

MUTTRA.

Towards the close of last year Mr. PHILLIPS formed a plan for preaching the gospel in every part of this central seat of idolatry. The chief feature of the scheme was to take his stand once or twice every day in a certain street, each time proceeding some five houses lower down, until the whole area of the street had been covered by his evangelic efforts. Then to pass on to other streets, until the entire city was visited. A more effective plan could scarcely be devised for attracting attention to the gospel; but the results have been of far greater importance than was expected. We give at length the account which has reached us from Mr. PHILLIPS of the progress of his movement, by which it will be seen that the whole city has been moved, and no little inquiry awakened about this "way of life." We heartily wish our brother still greater success, and that many imita-

tors may be found of so thorough a method of evangelizing the cities of India. His diligence and zeal are worthy of all praise, and will, we doubt not, be blest of Him who "went about all the cities and villages of Judea," preaching the gospel of the kingdom.

We commenced working on the plan described in December last, but on account of many interruptions were not able to go on with it steadily till the 4th of January. Before detailing preaching operations, I may say that Mr. Lewis, our mission school-master, arrived on Christmas-day, and soon after commenced two English schools, one for natives, the other, to assist in his own support, for European children. Both these schools are taught in a small bungalow in the cantonment for the present; as the more respectable natives of Muttra, who alone can afford to pay for the education of their children, live in that direction. The number of scholars of both descriptions is slowly but steadily increasing. Mr. Lewis is prosecuting his labours with much zeal, and we have no doubt he will be able to please the parents and profit the boys committed to his charge. In the city vernacular school we have had to row against the

strong tide of the old pandit's influence, as he has commenced an opposition school in the same street with us. By permitting the boys to learn without payment, we have at last worked in the thin end of the wedge, and hope gradually to drive it home with resistless power. Our teacher is a native Christian of moderate abilities, who must himself study hard to become influential here. Mr. Lewis has undertaken to drill him into his duties. He will teach both Hindi and Urdu. I am also happy to inform you, that our mission is now out of debt, and that in a few days we hope to receive a large sum from a dear brother, not of our denomination, which will give an increased impetus to our operations. We desire to thank God for this, and take courage. We view this donation as a special answer to prayer, and it confirms us in a recently formed resolution, never again to ask man for pecuniary help to our mission. We shall lay our wants occasionally before the public, but make our prayers for help to the Lord of missions.

EXTRACTS FROM JOURNAL.

January 1st to 16th.—We specially need the out-pouring of God's Spirit on us and on our labours. As we advance to the heart of the city (by five shops at a time), every day the opposition grows warmer. The people are becoming alarmed at our bold and regular attacks, and doubtless Satan will soon stir up his hosts. One day last week we were attacked by two effeminate dandies, who in refined language showed how they hated the truth. Yesterday a man assented to much we said, and for some days a *Chaprasai* has been a good hearer. On the same day a Gosain said he was perfect; but soon after uttered abuse, on which his inconsistency was pointed out. On another occasion a man said that God was just like us, which excited the wrath of the Moslems. Boys eagerly apply for tracts. On account of a Government order that all ranks of the public service shall learn to read, and that no new policemen are to be engaged but such as can read the Hindi, the desire for books is at present very great throughout the community. To satisfy this craving with the word of life and good tracts, we have suspended for two months our resolution not to give away any books. After this, scriptures will be sold at a low sum, as in other missions. Tracts I shall continue to give away freely.

17th to 31st.—With few interruptions we have continued our plan of preaching morning and afternoon every day. The discussion, opposition, and noise, increase as we advance. Once an old shoe was thrown at us by some *Amla* seated on a terrace above us. On another occasion a man spoke in our defence. When beneath the mosque in the centre of the city, a mad man, or one who feigned to be such, came with the wildest antics near us and completely diverted the

attention of our hearers for a time. The truth is beginning to tell. We often see discomfited opponents of one day, quiet hearers in the crowd another.

Increasing opposition.

February 1st.—We have now passed the mosque, and find opposition increasing fast. As many pandits have been worsted in argument, they have lately stood on the outside of the crowd, and instructed some ignorant and bold men and boys what to say. These have then advanced to overthrow us. The pandits thus avoid the disgrace of defeat in person. The shop-keepers always respectfully give me a seat, but listen with indifference themselves, thinking and saying that our discussions are but quarrels between rival sects, to which they are accustomed. To-day our hearts have been rejoiced by two events, *the throwing of the first brick*, and the appearance of the first inquirer at my house.

This morning I was not well enough to visit the bazar, but Bernard gave an interesting account of proceedings. A Brahman opposed the brethren when stating that salvation was not to be obtained by reading the Bhagavat. After this a long discussion on caste occurred, in which the Brahman was silenced by arguments derived from the *Bajra-Suchi*. Bernard had just confuted his opponent by saying: "If Brahm is in all, as you affirm, then all are Brahmans," when a brick, aimed at Bernard's head, struck the Brahman on the temple and brought blood. The congregation then broke up in confusion.

Inquirers.

The inquirer is a goldsmith, who for some two years has been thinking of our religion. He has learnt much from a native Christian living some eleven miles from Muttra in his frequent visits to his abode. He is willing to support himself by his trade, and to come here for instruction, when his business will permit him so to do. He appears to be sincere.

On the 2nd of this month also, a Panjabi appeared deeply impressed with the truth, asked many questions before the crowd and promised to bring his son to our brethren for instruction. He has not, however, yet appeared.

Discussions.

Feb. 11th.—We have now reached the river side at Swami Ghat, and to-morrow turn towards the very strong hold of idolatry, which we shall soon reach; opposition grows fierce and more persevering. To-night one of our old opponents who had often been worsted held a long acrimonious discussion with us. His sentiments are probably much the same as those of a large class in this town. He sneered at us as sinners, attempting to purify other sinners—he exult-

ed that though for eight or ten years we had been preaching here, still Hinduism and Muhammadanism continued unchanged—he vented vile abuse on Silas, in answer to some words he misunderstood as insulting—he made out we were all blind like the men in the fable of the elephant—but that the opinions of every sect were right to a certain extent, &c. &c. Every time we preach, we have now several opponents. In fact Satan and his hosts seem fairly alarmed. I hear people have said, “The Sahib has taken up the betel (vowed) to conquer this city to Christ, and he will not leave off till he has effected his object. Behold, they sleep not all night; for the first thing in the morning and the last at night, we see them always preaching.” This latter part is exaggeration—but the first is our earnest prayer and hope. The other day the new chaplain and Captain B. kindly stood by us and listened to the discussions for a time.

Arguments employed.

The following are some of the arguments which have been lately employed against us. “Christ either was guilty of suicide, if he killed himself; for you say his death was voluntary; or else he died as a malefactor, because he had done something worthy of death.” The man who urged this objection, fled as soon as he had made it.

Again, “You pretend that those who believe in Christ shall never die,” (referring to the words of our Lord). This was urged by a native doctor who had known Bernard in Gwalior, and urged him not to stay here preaching, but to return to Gwalior, where he would obtain 60 rupees a month as doctor.

The common Vedantist argument is often employed to prove that God is the author of all the sin and holiness in the world. We are often asked what miracles Jesus Christ did in comparison with those of Krishna; and are told to work miracles ourselves to prove the truth of our doctrine. One man wished me to walk in the air a foot above the ground. A common objection is that Jesus Christ is unknown, whilst Ram and Krishna are well known. Some stoutly affirm that they will be saved by good works, others say by shouting Radha and Krishna—a prostitute and libertine, as I tell them. Some deny that Krishna ever died; when Mohan my native preacher is appealed to, who testifies that he has seen the very place where the Bhil shot him in Guzerat, it being a place of pilgrimage. Others have denied that Ram died; when the Ramayan is appealed to, to prove that he drowned himself in the Surju river; and Mohan, to prove that the very spot on the river is shown at Oude where he died. They have been considerably taken aback when told that Ram and Krishna are not mentioned in the Veds. In general the people display a very considerable ignorance of their own religious books, which gives us an

advantage over them. It also shows the necessity of such a mission as ours being supplied with a copy of Wilson’s translation of the Vishnu Purana, and other translations, such as those of portions of the Veds, with the original text. It is astonishing to see how defenceless we are left by the Society and Christian friends in this respect. We would not trust in such weapons; but who does not see the necessity of having them at hand for occasional use? Several have lately said, “You revile our gods;” to which we reply, “No, we only repeat the assertions of your sacred books concerning them.”

Priests dispute.

Monday 14th.—We have advanced to the centre of the new street, and find the opposition become still more keen and determined as we advance. The *Chaubis* (descendants of those who knew the four Veds by heart, and the spiritual rulers of Muttra) begin to show themselves and dispute. On Saturday evening, one affirmed that the Lord Jesus Christ was absolutely unknown in the world, but that Ram and Krishna were known every where. We appealed to facts; but how could an ignorant, drunken Brahman comprehend or believe that which school-boys in Calcutta are well aware of. India is the world to them. All books are false, but their own. European travellers are deceitful witnesses. *Chaubis* never argue, as a rule, except when under the influence of *Bhang* (hemp), and then they vociferate so as to drown my feeble voice. Sabbath morning last a fine old Chauhan Rajput was our first hearer. This morning a man attacked us respecting the resurrection of Christ, and said he knew of a saint, Lal Das, in Mewat near Alwar, who rose again after six months. Mohan then related several instances of similar false miracles, the deception in which had been detected. We silenced our opponent by showing him that if we granted his miracles to be true, still it was nothing to the point, for these saints displayed them to obtain money, but Christ to prove that he was the Saviour of the world. The people are often told that the news of salvation by Jesus Christ our Lord may appear as strange and incredible to them as the account of frozen rivers to the king of Siam, and as accounts of railroads, electric telegraphs, balloons, &c., appear to them at present. On this occasion a young Musalman who had been educated in the Benares College, began to urge many of the objections of European infidels to our scriptures, in a mixed language, half English, half Urdu. How painful to see infidelity as the direct result in many cases of government teaching from Calcutta to Delhi. Agra is full of such pitiable creatures.

Reproaches and reviling.

Evening.—Ridicule, ridicule on the religion of the Lord of all, the gracious Saviour.

Never shall I forget the mode in which a man asked the way to be saved in a scoffing tone. One of our old and most bitter opponents, who had often been defeated, urged him on, and as I looked solemnly at the insulter, this prompter swung his head from side to side with exultation at the hope of witnessing a serious scene of reproof. The cunning, sinister, malicious, and triumphant expression of that man's face is imprinted on my mind. Ah! how they mock at the truth, by which alone they can be saved! how with maniac laugh they triumph and dance on the precipice of damnation! I am more and more convinced of the necessity for great seriousness in the work of the Lord. It is a solemn thing to be the bearer of such a message of mercy to infatuated beings, wilfully blind and deaf.

15th.—With difficulty obtained a congregation in the morning. A poor insane man, who for years, whenever he has seen us, has shouted to us, Firing is to fly back over the sea, for our kingdom was at an end, *reasoned* with us as well as he could. Alas! they have all a moral madness, and we told them so. Evening, opposition very violent. Bernard not present, but Mohan was at last enabled to conquer. We make it a principle never to be beaten in argument; and often do we look up to the God of all wisdom, in the bazar, to give us a mouth of wisdom, that none of our adversaries can gainsay or resist. One of our hearers told the Brahmins, that it was a shame that they could not defend their own religion, when three men were opposed to the whole city, and yet invariably overcame. To God be the praise. May they be convinced and converted as well as *silenced*. By great seriousness, the attempt was made to put down the excessive levity which was purposely displayed. In the evening audience, when the city is thronged, my weak voice is of little avail. How I envy brother Smith his stentorian lungs.

Motives.

16th.—A Vaishnav having reproached our brother Bernard for leaving his caste, was asked whether his father was a Vaishnav. "No; a Brahman." "Then you have forsaken your father's religion;" which was corroborated by the by-standers. We heard this evening what we have before heard, that they believe that this new energy infused into our preaching is in consequence of very *stringent orders* from government head-quarters. It is so difficult to convince these people, that we are not in the pay of the government. The natives however who have access to our highest civilian here, plainly perceive that he does not interfere with the religion of the natives; and the sepoy's defend their officers, as on this very occasion. The *Chaubi* who spoke of the subject said, "First convert your own sepoys, and then it will be easy work with us." A sepoy standing near, be-

came very enraged at this, and said, "Our officers never tamper with our religion." So far so good. "My kingdom is not of this world," says our beloved Master.

Brahmins collect a congregation.

17th, Morning. Satan strove hard to prevent us from obtaining a congregation. As we were standing under his chief temple here, a palace-like building, the *Chaubis* stirred up the *Mehtars* to raise additional clouds of dust, in their regular morning's work of sweeping the streets. Shop-keepers shook with energy and gusto their floor-cloths in our face, or so that the wind might bear the cloud of dust over us. The Brahmins meanwhile seated themselves on the other side of the street under Lachmi Chand's house to deride and prevent the people from hearing. They at last defeated themselves. One of them had long been singing aloud the praises of Krishna, in opposition to Mohan, who was reading the gospel to an empty street, unless we reckon these Brahmins as hearers. I beckoned him to me at last. He came, and with him in a body the whole of the *Chaubis* to support him. We allowed the defender of Hinduism to exhaust himself in a furious declamation. That finished, we attempted to answer him, but he was dragged away by his brethren, and the crowd *which they had collected* remained to hear us.—*Evening*, an astonishingly quiet and large audience, though at the steps of the temple built by Parakh-ji, foster-father of Lachmi Chand, the well known banker of Muttra, and the richest man in the N. W. of India. This is an answer to prayer, and also the result of this morning's success. God is better to us than our fears.

The missionaries stoned.

18th.—In the evening, a man attempted several times to interrupt Mohan, but was prevented. At last, annoyed at not obtaining a hearing, he burst out into the most violent abuse of us for preaching mercy and yet killing animals. He scouted all the reasons we gave and, however often defeated, came back again to the charge in almost the same words. During this controversy the brethren became too warm; but at last God gave Bernard the victory. Several times stones were thrown, which hit us, especially Mr. Lewis, rather smartly. This was the first time I had ever been so honoured. On leaving, they hooted us, and a stone struck my hat.

Obstacles to attention.

For some days after this the people heard pretty well, and the demand for books increased. We were cheered by hearing that the shop-keepers in the space we had just passed over wished us to stop and preach again before their shops. On the 22nd, brother Smith, arrived from Chitaura, to

arrange for a quarterly meeting of the mission of our denomination in and about Agra. His visit has been a great source of comfort to us all, natives and Europeans. He also greatly assisted us in our work. The very evening of his arrival our preaching place was opposite the *sanctum sanctorum* of Muttra, Bismar Ghat, the very throne of Satan. As might have been expected, the noise and confusion were considerable, from the interruption of the *Chaubis*. Bernard having finished his address, we moved to the other side of the road, so as not to interrupt the customers of the shop behind us. Brother Smith, then preached for some time, when from his being a stranger, with tall figure and loud voice, he received a very good hearing. At last they endeavoured to excite laughter against him, or to introduce discussion. This latter was alternately carried on by three of us, whilst Mohan began preaching at the edge of our crowd, and soon found himself in a nest of hornets. The moon was riding high before we retired, brother Smith having wound up by another address. On the 24th, brother Smith still being with us, Bernard had a metaphysician to deal with. While reading afterwards the account of the resurrection of Lazarus to satisfy a querist, that our Lord could raise the dead, I noticed that the attention of almost all was diverted to the extraordinary feats of a large monkey! such children have we to deal with. Monkeys, bull-fights, tumblers, wedding processions (very frequent just now and very splendid at night, in all the bravery of lights, silver lace,

&c.), the antics of madmen, and above all the advent of any European, who may pull up to listen to us,—any or all of these draw off their attention from the all-important theme of salvation from hell.

The offence of the cross.

25th, Morning.—A hearer said that Christ our Lord was base born, a *Varn Sankar*; because not born in wedlock. I explained the matter according to the scriptures; but this did not satisfy him, till Bernard asked him respecting the birth of Ved Vyas, the offspring of fornication. Crest-fallen, the poor fellow fled, amidst the jeers of our congregation. Another sneered at the Saviour as *crucified*—the offence of the cross, you perceive. We proved that the doctrine, without shedding of blood there is no remission, was familiar to Hindus, especially to worshippers of Kali, and that God acts on this principle in the death of Christ; a Guzerati Brahman listened attentively whilst we explained at his own request the plan of salvation. On the evening of the 26th a Jodhpur Gosain, repeated much Sanscrit, and specially spoke of the Kalki avatar coming on a white horse. After Mohan had explained our Saviour's first advent, I read, without comment, Rev. xix. 11—16, to him. And thus the work is going on; an attempt to accomplish an apparent impossibility; to overthrow the religion of thirty centuries in this stronghold of Satan, and make his slaves the redeemed of the Lord. Brethren, pray for us.

JESSORE.

Under the ministry of Mr. PARRY it pleases God to continue the manifestation of his blessing. Under date of April 4, Mr. PARRY gives us the following interesting facts:—

Young disciples.

I had the pleasure of baptizing four young disciples yesterday. They belong to our girls' boarding school, and were admitted into the institution at different periods. Two entered the institution about two years ago, and the other two about three or four years ago. They have been reading the scriptures in Bengalee, and attending worship daily in the school-room, and in the chapel every sabbath. These means of grace, through the blessing of God, were made instrumental in awakening these dear children to feel a sincere concern about the salvation of their souls. In stating their experience before the church, one of them said, that she used to pray formally before she felt her need of the blood of Christ to cleanse her from her sins;

but when it pleased God some months ago to awaken her to think how sinful she was, and deserved to be cast into hell, she began to pray earnestly, and hoped that God had heard her prayers, and granted her a new heart, and faith in the Lord Jesus Christ. One of the young disciples is an orphan. Another has a Christian father who is blind. The third has a Christian father; and the fourth a widowed mother. Two were formerly Mahomedans, and one was a Hindoo. They were born while their parents were in Satan's kingdom. I and the congregation under my care at this place were delighted to find the intelligence they possessed about the way of salvation, and the apparent sincerity of their motives in wishing to be baptized.

If some kind friend would aid me with funds, I would endeavour to establish a day school for heathen girls. About five rupees per month would be sufficient for the aforesaid purpose, and about twenty-five rupees for building a school-room.

At a later date Mr. PARRY gives some

further information of the interesting work proceeding at this station. Under date of May 13, he says:—

Baptisms.

I am happy and thankful to say, that the work of the Lord is prospering here. Last month ten disciples were baptized, who we hope will endure unto the end by the grace of our Lord Jesus Christ. Five of the said disciples were formerly Mahomedans, and, from conviction that the Koran and Mahomed were not sent by God, apostatized, and sought for Christian instruction about two years ago. During the period of their probation, they diligently attended on the public means of grace, and began to observe the sabbath and to pray in secret. Gradually they increased in knowledge, and gave evidence of the work of grace on their hearts by a pleasing change of conversation. I visited Satberia last month, when I spent fifteen days there, and had the pleasure of examining the said five candidates for baptism, when I found from the answers given to the questions I put to them, that they had attained such a correct knowledge of the gospel as would authorize us in complying with their wish to make a public profession of faith, by administering to them the ordinance of baptism.

Bindu.

One of the six that had been baptized was a young female, the wife of one of the members of the church, who being born of Christian parents and having from her childhood enjoyed the privilege of Christian instruction, without any profit, caused us to mourn for her. But about four months ago, she became very seriously concerned about her salvation, and began to attend to religious duties in earnest, and all her friends began to observe that poor Bindu had received the grace of our Lord Jesus Christ, whereby she appeared, from her outward walk and conversation, to have become a new creature. I rejoiced to hear this, especially as I had always felt interested in her spiritual welfare. When she was about ten years old she lived near us, and was taught to read the scriptures in Bengalee by my late dear partner. After her marriage she would not live in peace with her poor husband, who was much grieved on her account. After living with him some time, she left him and lived with her backsliding mother for about eight months. About seven months ago, she returned to her husband who gladly received her back, and now they are both living in peace and love, to the glory of the Lord Jesus Christ. Bindu, since her conversion, has been making efforts for the conversion of her poor heathen countrywomen. This also affords evidence that she is a sincere Christian.

Young disciples.

Four of our school girls put on the Lord

Jesus Christ by baptism. They joined the school upwards of two years ago, and have since learned to read the holy scriptures. We hope the religious instructions that have been imparted to them have been blessed by God, and the many prayers which have been offered for their conversion have been answered. Their ages vary from ten to eleven years.

One of our school girls who lately visited Satberia while I was there, for the purpose of meeting her Mahomedan father, afforded me much pleasure by her publicly instructing many Hindoo and Mahomedan women. On a late occasion of the Churuk festival, hundreds of women and men had assembled in the market-place to see the Tamasha, and buy trinkets. I thought this a grand opportunity of making known to the poor blind women the way of salvation through the blood of Jesus Christ, especially as we can hardly have access to the Hindoo and Mahomedan women, for the purpose of preaching the gospel. I proposed to the said dear young Christian to take an elderly widow, a member of the Satberia church, and to go amongst the women who had assembled at the Churuk market. As soon as the two Christian females arrived at the said spot, they were surrounded by about one hundred and fifty women. Fooli commenced reading a portion of the new testament, and the heathen women seemed surprised to find a female reading fluently a shastra. The two Christian females, after the scriptures had been read, exhorted their auditors to believe in the Lord Jesus Christ for salvation.

The cholera.

The terrible scourge, cholera, has prevailed awfully in this district. In some of the villages one half of the inhabitants of it has died of cholera within a week or so.

It has pleased divine providence to permit the ravages of cholera amongst some of our people. During the month of April last, five old members and two new members entered into their rest. They all expressed a hope of entering into eternal life, through the Lord Jesus Christ. Besides, seven children of Christian parents have died of cholera. Four of our school girls have been bereaved of their parents.

This year the hot season has been unusually severe. My thermometer has been so high as 100 in the shade. We had no rain for a considerable time, but lately the Lord has mercifully sent us some refreshing showers.

During the fifteen days I spent at Satberia, I visited daily the Christian villages, and instructed the members of the church. I also preached in two markets situated at a good distance from Satberia. In one of them I had upwards of one hundred auditors at the commencement. In the other market we had about four or five hundred auditors. The people listened apparently with some attention and approbation.

WEST INDIES.

ST. DOMINGO.

In the face of many difficulties Mr. RYECROFT continues to extend the knowledge of divine truth in this large and populous sphere of missionary labour. The first home inhabited by the missionary proved to be very unhealthy. His present dwelling is not only in a more salubrious situation, but enables him to open for public worship a much larger room. Never did a country stand in greater need of the light of the gospel than St. Domingo. Superstitions of the grossest kind lead captive the minds of the people, attended by the darkest immorality. It is Satan's seat. Acts of sensuality and so called religious worship are mingled together, and followed with insatiable desire. As in all Catholic countries, household labours and business are followed on the Lord's day. The whole population is given to vain show and worldliness.

It is not, however, with worldliness alone the missionary has to contend. Romanism, while it degrades the people, is the active antagonist of any attempt to elevate them. But we must leave Mr. RYECROFT himself to describe its power.

Here that system is in all its pomp and power, watching with sleepless jealousy the movement of the hand, to counteract it, which is put forth to touch its idolism or to move its stability. *La malediction*, or curse, is over the man or woman daring to embrace our gospel. But it is seen and felt that that gospel is widely different in its moral results. The padre, or priest, is now calling for respect to the day of God. The governor had ordered the stores to be closed. When I say that all which distinguishes the most catholic country distinguishes this, you will form an adequate judgment of its state. Popery is terrible enough here indeed. Here images as large as life are solemnly paraded through the streets. The scenes of Calvary

are theatrically exhibited in the church, the grave of the Saviour dug, the guard literally appointed, and then after this and much more, the mascora or masquerade exhibits the unholy tendency of practices which fill the eye, but leave the soul unblest. At such masquerades it is no uncommon thing for the lights to be blown out, the sword to be drawn, and then the scene is one of murder and blood. Poor Dominicans! would that ye knew the gospel of peace.

It would seem, however, that the opening of the chapel of which we present a drawing, has awakened some attention and induced many to hear the words of life and peace proclaimed therein. Says Mr. RYECROFT :—

We have preached to more strange faces since our new residence has been occupied than previously. The Spanish people creep round our windows, and at times timidly allow themselves to enter the chapel. From all I see and learn this people appear to be less accessible to the gospel than the French are. 'Has it not been so for ages? Well, He who is making the night of death pass away from India is as deeply interested for St. Domingo.

If I am removed to another town, you must place a missionary here. We came here friendless, but now have the friendship of the principal gentlemen of the town. We came here under the taunt, "Where will he find a congregation?" and now have a regular one, though the day of small things has fallen to our lot. To get a congregation in a country similar to this, and under every cold look, is no light thing I assure you. But there is, you know, my dear brother, the peculiar satisfaction of knowing that we shall reap if we faint not. And how much we have to make us faint can only be told by silent thoughts between God and self. We foresaw our difficulties with this people, worse than heathenish, and, could in sight of them, encourage ourselves in the name of our God. And you will encourage us too in every possible way.

We have two or three inquirers of whom I hope well. Towards them I wish to tread safely. Our church must, you know, be of living stones. Here there is on all sides too much rubbish—the form, but not the power.

BAHAMAS.

NASSAU.

Not a little annoyance has been occasioned our valued missionary, Mr. CAPERN, and the kind friends who have sought to benefit the people of his charge, by the recent proceedings of the officials of this small colony. If the governor and his subordinate, the receiver of customs' duties, are to be listened to, the missionary has been guilty of fraud, falsehood, and smuggling, and aided and abetted therein by a deacon of his church. That Mr. CAPERN should desire to vindicate his character is only natural, and both himself and his friends cannot but be gratified with the document which has recently proceeded from the General Assembly of the island. The circumstances were these.

In the autumn of last year eight cases of books and other articles were forwarded in the brig "Lelia" to Mr. CAPERN. Invoices had been sent to him of the contents of three only. His only information of the other five was derived from a memorandum of the shipper to the effect that four had been sent from the British and Foreign School Society, and one from the Baptist Missionary Society. Mr. CAPERN naturally supposed these boxes contained printed books, like the three of which invoices had been sent him, and on which no duty is leviable in the island. To facilitate his possession of the boxes he applied to his friend, and a deacon of his church, J. S. George, Esq., to make the necessary entries at the custom house, which Mr. George kindly undertook to do, Mr. CAPERN leaving with Mr. George all the information he possessed respecting the contents of the boxes. Mr. George made such entries as is customary, expecting from the manner and language of the officers that if

dutiable articles were found in the boxes, he might be permitted to amend his entry, and pay the duty. It was resolved, however, by the receiver of customs to open and examine them, when two were found to contain school materials from the British and Foreign School Society, for Mr. CAPERN's schools, and one, articles of apparel for the same purpose, prepared by some ladies at Cambridge. These articles were liable to duty. The promise received by Mr. George was denied, the goods were seized and subsequently sold. Part of the proceeds became by law the property of the governor, who, in the ostentation of charity, and unheeding the stigma he might throw on the fair fame of Mr. CAPERN, directed the sum to be paid as a donation to the Board of Education.*

The representations made by Mr. George, also by Mr. and Mrs. CAPERN, to the governor in council, obtained no redress. Mr. CAPERN, therefore, by petition brought the case before the House of Assembly. A select committee was appointed, papers were called for, and on the 5th of May, a report was unanimously laid before the house, exonerating both Mr. George and Mr. CAPERN from all intention or desire to defraud the revenue of the colony. It is but a part of the policy of this act of oppression, that the governor does not venture to lay before the assembly the whole of the document received by his council from the receiver general, and

* We append this curious and characteristic subscription as ordered to be entered by the governor himself:—

"Dec. 16. By cash from Governor Gregory, being his share of the nett proceeds of certain goods consigned to the Rev. H. Capern, baptist minister at Nassau, seized by the revenual officers, condemned by the General Court of the Bahama Islands, and under its decree sold by public auction on the 9th of December, 1852—£1 16s. 3½d.

(Signed)

JOHN GREGORY, Governor."

on whose distorted statements and groundless imputations, the council refused the justice they were bound to give. It may suffice to give the following extracts from this report, so commendatory of the character of our missionary, but at the same time condemnatory of the conduct of Governor Gregory and his custom house subordinate. With respect to the omissions adverted to, the select committee say:—

The committee feel reluctant to animadvert on this omission. They would give his Excellency the Governor the credit of having been influenced only by proper motives, and of having exercised a sound discretion in withholding from the public eye any portion of it, the more so, that even in the extract furnished, there are deeply injurious imputations on the character and conduct of the Rev. Mr. Capern, unfounded in fact, as that gentleman has satisfactorily shown by the documents attached to his petition to the house, and unsupported by any of the alleged circumstances on which these imputations were inferentially based.

They¹ sum up their investigation in the following words:—

On a careful and dispassionate review of the circumstances herein briefly adverted to,—considering the absence of any sufficient inducement for the commission of a fraud on the revenue, could either of the gentlemen indicated be supposed (which they are not) capable of intentionally doing wrong in such a matter—and looking to the objects and benevolent intentions of the parties in England by whom the articles had been sent, and the beneficial purposes to which they were to have been devoted, the committee cannot but arrive at the conclusion, that had a fuller explanation of all the circumstances of the transaction been brought under the consideration of his Excellency the Governor in council, an order for the restitution of the articles on the payment of the duties, would in all probability have been made.

It is scarcely necessary for the committee

to add that, notwithstanding the condemnation of the goods in the absence of a claim for them, no imputation whatever, in their opinion, rests on the character of the Rev. Mr. Capern, by reason of any of the circumstances connected with the importation by the “Lelia,” while in the “Hope’s” case, he has himself most conclusively and satisfactorily established the perfect integrity of his conduct, and the consequent groundlessness of the accusation made against him; and that, notwithstanding the acknowledged error committed by Mr. George in entering the shipment by the first-named vessel, they exonerate that gentleman also of any intention to defraud the revenue.

It is satisfactory to find that the public opinion of the colony is in close accord with the decisions of the House of Assembly. An immediate sympathy was exhibited for Mr. CAPERN under this act of petty official tyranny. The entire amount the goods fetched at the public sale was quickly subscribed and handed to Mr. CAPERN as a testimony both of the esteem in which he is held in the colony and of the universal belief in his integrity. We have reason to think that this attempt to damage his character, and through him his important mission, was the direct fruit of the accession of the Derby ministry to office. By any and every means the interests of the *church* were to be advanced in the colonies, and Sir John Pakington found in Governor Gregory one too ready to follow the line resolved on. The elevation of such men to places of power is obstructive alike of our civil and religious liberties. We have only to add that measures have been taken to bring this gross act of oppression before the authorities in this country.

HOME PROCEEDINGS.

At this season the meetings for missionary purposes are generally few. The brethren are rather preparing for the widely extended labours of the

autumn. Still, in some places the work has been advanced by the kind and zealous assistance of friends, and we believe with a very general expression

of pleasure at the proposed extension of the society's field. Mr. UNDERHILL has visited Reading, Wallingford, and Woolwich. To the last place he was accompanied by the Rev. D. KATTERNS, and by the Rev. H. CAPERN, who we are happy to say has safely arrived from the Bahamas. The Revs. GEO. PEARCE and E. CAREY have together visited Stroud and its vicinity.

Since our last issue, we have been called to welcome to their native land Mrs. DEXTER and her family. Mrs. KNIBB has also revisited this country with her two daughters, the youngest of whom is seeking restoration of impaired health.

The Rev. CHAS. CARTER and Mrs. CARTER, as announced, sailed for Colombo on

the 13th ult., finally leaving Plymouth on the 15th. We commend them to the kind prayers of our friends.

We ask the especial attention of our friends to the extracts given below from the Bristol report. If they would succeed in the great object before us, it can only be by a persevering and well arranged canvass of every congregation and locality. It is now many years since a general application was made directly to the constituency of the society, and we earnestly urge upon our laborious collectors, secretaries of auxiliaries, and others, the importance at this juncture of an effective attention to this matter. Every facility will be found in the papers published for this purpose noticed below.

AN EXAMPLE.

By the kindness of the Secretary of the Bristol Auxiliary we have been favoured with a copy of their local report, from which we extract the following paragraphs. It is only by such assiduous and well arranged measures as those adopted in Bristol that the plans of the Committee will effectually be sustained. There can be no question that a thorough canvass of our churches and congregations would lead to a very large increase in their contributions. The present juncture is most favourable for such an effort, and will, we trust, be heartily embraced by all our friends.

The proposed enlargement of the Society's Mission in India has been hailed by your Committee with joy. They have for some time felt that some new enterprise was required to elicit the sympathies of the youth of the churches. It is natural to take deeper interest in a project originated in our own times than in those bequeathed to us by a past generation; greater responsibility is felt for its sustenance, and a more direct connexion with the work. The proposed addition of twenty labourers in India, will require an increase of £5000 to the Society's

annual income. Though the Treasurers have set a noble example, the work cannot be accomplished without the general assistance of the churches. It remains for the Bristol churches to show whether they will bear their share of the responsibility, or whether, as far as they are concerned, these twenty missionaries shall not be sent.

Your Committee report with satisfaction that at a public meeting held in Broadmead Chapel, in November last, the Bristol churches passed resolutions expressing their cordial approval and hearty co-operation. An effectual canvass has been since instituted by some of them, which has led to gratifying results. In many cases, subscriptions have been doubled; in others, augmented; while many persons have become annual subscribers whose names never previously appeared. Only a small portion of these additional contributions will appear in the present Report, most of them being prospective. The pastors and deacons of these churches propose, at an early day, to extend the canvass, by means of the Ladies' Associations, to all who attend their places of worship, in the hope of obtaining a proportionate increase of small subscriptions. Your Committee trust that they will not slacken in the work they have commenced, and that the other churches, who have not yet organized such an effort, will speedily follow so goodly an example. Should this be effectually done, the Society's income from Bristol will be considerably augmented, and a healthy sti-

mulus imparted to the churches. The reaction of the effort will produce the happiest results; "he that watereth others will be watered himself."

The contributions in Bristol and the neighbourhood to the Baptist Missionary Society, last year, amounted to £773 6s. 11½d. Nearly one half of this sum was given by a few individuals whose names are associated with every benevolent object, or contributed by churches not in the city of Bristol. A considerable portion of the remainder was the gift of persons placed by Divine Providence in circumstances of comfort. The Committee are grateful to God for the interest cherished by this class of society in the missionary work. The contributions from Bristol exceed the average amount generally received from the churches in the denomination. Your Committee would not, however, seek in the neglect of others any justification of their own inactivity; and they have arrived at the inevitable conviction—a conviction they dare not suppress—that the large majority of the members of the churches in Bristol are as yet not in the habit of regularly contributing to the Society. The missionary enterprise is so closely connected with

the truest interest of the churches, that it should be, as far as possible, systematically supported by every member according to his ability. There is in the churches in Bristol a great readiness to sustain it; and probably the deficiency in the regular contributions of the majority of their members has arisen only from the absence of that wide and systematic organization in each church, which is requisite to direct into the right channel, and guide to the fitting expression, the already existing sympathies. A better opportunity for re-quickening and anew directing the missionary spirit than exists now, when a wider scale of operations is proposed by the Baptist Mission, can never occur; and your Committee trust that the pastors and deacons will not suffer it to pass away unimproved. Conscious, however, that the success of missions depends not so much on the enlarged agencies and increased liberality of God's people, as upon the presence and power of the Spirit, your Committee earnestly commend to their supporters the duty of earnest and persevering prayer that the God of Zion would "pour out" his "Spirit upon all flesh," and make his word everywhere successful in the salvation of men.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the offices of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Matthews, F. ...	May 3.
		Saker, A.....	May 4.
		Saker, H.....	May 30.
AMERICA	HORTON	Cramp, J. M....	June 22, July 5.
ASIA	AGRA.....	Jackson, J.	May 10 and 13.
	BOMBAY.....	Cassidy, H. P..	May 23.
	CALCUTTA.....	Lewis, C. B....	June 2.
		Thomas, J. ...	May 5 & 6, June 3.
	CHITOURA	Smith, J.....	May 13.

HOWRAH	Morgan, T.....	May 14.	
INTALLY	Fink, J. C.....	May 5.	
JESSORE.....	Parry, J.....	May 13, June 1.	
KANDY	Davis, J.	June 10.	
MUTTRA	Lewis, S. H. A.	April 28.	
	Phillips, T.....	April 25."	
FRANCE.....	MORLAIX	Jenkins, J.....	July 8.
HAITI	JACMEL	Webley, W. H....	May 30, June 25.
JAMAICA	BROWN'S TOWN.....	Clark, J.....	June 7 and 24.
	CALABAR	East, D. J.....	June 5 and 23.
	FOUR PATHS	Gould, T.	June 11.
	GURNEY'S MOUNT.....	Armstrong, C...	June 23.
	MONTEGO BAY	Hands, T.....	June 23.
	MOUNT CAREY	Burchell, H. C.	June 8.
	PORT MARIA.....	Day, D.	May 10.
	SUTCLIFFE MOUNT.....	Clarke, J.	May 24.
TRINIDAD	PORT OF SPAIN	Law, J.	June 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Jell, Staplehurst, for two years' magazines;
 Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal*;
 A friend, for a parcel of magazines, for the *Bahamas*;
 Mr. G. E. Goodchild, for a parcel of magazines;
 Friends at Bloomsbury Chapel, for a box of clothing, for *Rev. J. Allen, Colombo*;
 Friends at Buckingham Chapel, Clifton, for a box of clothing, &c., for *Haiti*;
 J. B., Islington, for a parcel of magazines;
 Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Africa*;
 Mrs. Sarl, Tulse Hill, for a box of magazines;
 Miss Hopper, for a parcel of magazines;
 Stepney Ladies' and Juvenile Working Association, for a box of useful articles, for *Haiti*;
 Spencer Place, Juvenile Missionary Society, for a box of clothing, for *Colombo*;
 Friends at Plymouth, by Miss Square, for a box of clothing, for *Rev. A. Saker*;
 Mr. O. B. Silcock, Norwich, for a box of magazines;
 Mrs. W. W. Nash, for a parcel of magazines;
 Miss Eley, Wotton under Edge, for a box of magazines;
 Ladies of St. Andrew's Street Chapel Congregation, Cambridge, for a box of clothing, in aid of education in the *Bahamas*;
 Mrs. Meredith, for a parcel of magazines, for *Mrs. Littlewood*;
 Mr. John Hobson, Haddenham, for a parcel of magazines;
 Mrs. Sandifer, Cambridge, for a parcel of magazines;
 A Friend, Bristol, for eight volumes of the Baptist Magazine for *Rev. T. Phillips, Muttra*;
 Sunday School, Cromer Street, for a case of clothing, for *Ceylon*;
 A Friend, for Dr. Reed's "Advancement of Religion," &c., for *Rev. John Davis, Kandy*;
 S. Watson, Esq., for a parcel of magazines;
 Miss Elizabeth, for a package of useful articles, for *Mrs. Sale's Schools, Barisal*;
 Religious Tract Society, for a grant of books, value £7, for *Rev. W. K. Rycroft*;
 Rev. Mr. Griffiths, Wotton under Edge, for a parcel of magazines;
 Juvenile Missionary Society, Hanley, for a box of clothing, value £5, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1853.

£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscription.</i>		<i>Donations.</i>		
Courtnall, Mrs.....	1 1 0	A Thankoffering, for		Courtnall, Mrs., and
		India	3 0 0	Friends, for <i>Mrs. Davis's School, Kandy</i> ...
				Coverly, Samuel
				3 0 0
				0 10 0

	£	s.	d.
H.....	3	0	0
Hayward, Mr. Thomas, Deal, for <i>India</i>	0	10	0
Hepburn, John, Esq., for <i>India</i>	10	10	0
Nicholson, Captain, for <i>Native Preacher, Chit- tagong</i>	5	0	0
Osborne, Rev. G., Secre- tary of Wesleyan Mis- sionary Society.....	1	1	0
Roby, Mrs., by Rev. S. Green, for <i>India</i>	1	1	0
W. F. C., Children.....	0	5	0

LONDON AUXILIARIES.

John Street, on account, by M. Martin, Esq. ...	30	0	0
Soho— Juvenile Association, by Y. M. M. A., for <i>Schools, Kottaville, Ceylon</i>	10	10	0
Spencer Place.....	5	3	8

BEDFORDSHIRE.

Luton, Union Chapel— A Friend, for <i>India</i> ...	1	0	0
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BUCKINGHAMSHIRE.

Crendon, Long— Collection.....	1	12	6
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CAMBRIDGESHIRE.

Cambridgeshire, on ac- count, by G. E. Foster, Esq.....	150	0	0
Melbourn— Fordham, J. E., Esq., for <i>India</i>	10	10	0

CORNWALL.

Camborne— Anon.....	0	10	0
Redruth— Anon.....	1	5	0

DORSETSHIRE.

Bourton— Collection.....	2	10	1
Contributions.....	1	1	1
Do., Sunday School	0	11	10
Bridport— Collection, &c.....	2	5	0
Dorchester— Collections.....	3	7	6
Contributions.....	1	5	0
Do., Sunday School, for <i>Native Preachers</i>	1	4	6
	5	17	0
Less expenses.....	0	7	0
	5	10	0
Gillingham— Collection, &c.....	5	17	4

HEREFORDSHIRE.

Leominster— Amicus, for <i>India</i> ...	3	0	0
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HERTFORDSHIRE.

Watford, on account, by Rev. J. P. Hewlett ...	2	10	0
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KENT.

Ramsgate— Kitson, George, Esq., for <i>India</i>	10	0	0
Woolwich— Contributions, on ac- count, for <i>India</i> ...	30	0	0

LANCASHIRE.

Bootle— Contributions, by T. R. Hope, Esq.	6	8	0
Liverpool— Ladies' Negros' Friend Society, for <i>Jamaica Theological Institu- tion</i>	15	0	0
Myrtle Street— Contributions, Ju- venile, for Rev. W. K. Rycroft's <i>Schools, St. Do- mingo</i>	5	0	0
Pembroke Chapel— Sunday School, for <i>Italy</i>	3	2	11
Stanhope Street (Welsh)— Collection.....	4	9	2
Contributions.....	1	10	2

LEICESTERSHIRE.

Leicester, Charles Street— Fielding, Mrs., for <i>India</i>	10	0	0
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NORTHAMPTONSHIRE.

Blisworth— Collection.....	6	17	4
Do., Prayer Meet- ings.....	0	7	0
Contributions.....	0	5	8
Braunstone.....	6	0	0
Brighton.....	2	7	6
Buckby, Long— Collection.....	9	6	0
Contributions.....	2	8	5
Do., Mrs. Burdett's School.....	1	0	2
Do., for <i>India</i>	1	0	0
Culworth— Collection.....	0	16	1
Contribution.....	1	0	0
Hackleton— Collection.....	6	12	2
Contributions.....	5	0	0
Do., Sunday School	1	16	8
Proceeds of Tea Meet- ing.....	1	8	0
Harpole— Collection.....	3	6	6
Contributions.....	2	0	4
Do., Juvenile.....	0	10	0
Helmdon.....	1	0	0
Kingsthorpe.....	2	7	4
Kislingbury— Collections, &c.....	9	1	0
Contributions, for <i>Native Preachers</i> ...	0	3	9
Milton— Collection.....	16	19	3
Contribution.....	10	0	0
Northampton, Grey Friars' Street.....	2	2	0

Pattishall.....	4	10	0
Ravensthorpe.....	9	9	0
Roads— Collection.....	4	3	6
Contributions.....	3	14	4
Do., Sunday School	0	16	7
Proceeds of Tea Meet- ing.....	0	19	9
Sulgrave.....	1	3	0

Towcester— Collections.....	9	9	2
Contributions.....	13	7	10
Do., Bible Classes	0	7	9
Proceeds of Tea Meet- ing.....	4	0	0
	27	4	9
Less expenses.....	0	16	3
	26	8	6
Weston by Weedon— Collection.....	5	13	0
Contributions.....	0	5	0
Do., Juvenile.....	0	7	6
Do., Sunday Schools	0	16	1

SOMERSETSHIRE.

Boroughbridge— Collection.....	0	10	0
Contributions, Sun- day School.....	0	2	4
Bridgwater— Collection.....	2	8	8
Contributions.....	2	7	0
Do., Juvenile.....	1	3	6
Do., for <i>India</i>	0	10	6

Bristol— A Friend to Native Agency, for Rev. C. B. Lewis's <i>Native Teacher, "Jonah," Calcutta</i>	15	0	0
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Chard— Collections.....	3	12	6
Contributions.....	12	16	7
Clevedon— Proverbs xi. 24.....	1	0	0
Frome— Collections— Badcox Lane.....	4	0	1
Public Meeting.....	7	10	1
Sheppard's Barton	7	0	0
Contributions.....	38	11	0
Do., for <i>India</i>	16	5	6
Dividend on Legacy	5	19	3

Hatch— Collection.....	1	1	7
Contributions.....	0	9	2
Horsington— Collection.....	0	16	6
Contribution.....	0	10	0

Isle Abbots— Collection.....	0	17	9
Contributions.....	1	11	0
Montacute— Collection.....	2	10	0
Contributions.....	7	16	8
Do., Sunday School	1	7	4

Wincanton— Collection.....	2	8	6
Do., Prayer Meet- ings.....	4	13	0
Contributions, Sun- day School.....	0	10	6

	143	9	0
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Acknowledged before and expenses.....	66	0	11
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	77	8	1
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		£ s. d.			£ s. d.			£ s. d.
STAFFORDSHIRE.			SOUTH WALES.			Llanilleth—		
Hanley—			BRECKNOCKSHIRE—			Collection	0	13 2
Contributions, Juve-			Bethlehem—			Contributions	1	0 0
nile, for <i>Africa</i>	12	0 0	Collection	2	6 8	Do., for <i>India</i>	0	10 0
Wolverhampton—			Contributions	1	12 0	Llanwenarth—		
Marten, E. B., Esq.,			Calvary—			Collection	3	13 0
A.S.	1	1 0	Collection	1	3 2	Contributions	5	2 6
SURREY.			Contributions	0	8 0	Newport, Charles Street—		
Norwood, Upper—			Do., Sunday School	0	10 0	Collection	1	18 2
Tritton, Joseph, Esq.,			Darran Felen—			Contributions	1	12 6
for <i>India</i>	50	0 0	Collection	1	1 2	Do., Sunday School	0	16 1
			Contributions	0	10 0	Newport, Temple—		
WILTSHIRE.			GLAMORGANSHIRE—			Collection	2	3 1
Semley and Berwick St. John—			Dinas—			Contributions	0	2 6
Collections, &c.	4	0 0	Contributions, for			Pisgah—		
			<i>India</i>	1	12 3	Collection	2	12 0
Trowbridge—			Merthyr Tydvil, Tabernacle—			Contributions	1	15 0
Collections—			Collection	2	10 10	Pontabergoed—		
Back Street	9	14 1	Contributions	1	10 0	Collection	1	0 9
Do., Public Meet-			MONMOUTHSHIRE—			Contributions	1	10 0
ing	6	5 4	Abercarn—			Pontypool, Tabernacle—		
Bethesda	0	18 0	Collection	1	11 0	Collection	2	7 10
Contributions	106	3 9	Contributions	1	0 0	Contributions	1	15 6
Do., Sunday School			Argoed—			St. Bride's—		
Girls	2	11 9	Collection	2	2 0	Collection	1	14 2
	125	12 11	Contributions	4	0 6	Contributions	1	0 0
Less expenses	0	15 2	Do., Sunday School	0	5 0	St. Mellon's—		
	124	17 9	Bassaleg, Bethel—			Collection	0	18 4
YORKSHIRE.			Collection	1	13 7	Contributions	1	9 1
Bradford—			Contributions	4	1 0	Twyn Gwyn—		
Acworth, Rev. James,			Beulah—			Collection	1	0 0
LL.D.A.S. 5			Collection	3	3 0	Contribution	1	0 0
Do., A Thankoffer-			Castletown—			SCOTLAND.		
ing, for <i>India</i> ...	25	0 0	Collection	1	17 6	Partick, near Glasgow—	50	0 0
Hull—			Contributions	3	18 0	A Friend to the Gospel		
Toft, Mrs.	5		Do., Sunday School	2	11 0	Rothsay—		
NORTH WALES.			Ebbw Vale, English Church—			Collections, United		
CARNARVONSHIRE—			Collection	1	3 2	Monthly Prayer		
Carnarvon	5	0 0	Ebbw Vale, Nebo—			Meetings (one-third)	1	0 0
			Collection	3	5 6	FOREIGN.		
			Contributions	2	12 6	JAMAICA—		
			Gaetre—			Four Paths, Porus, Ebe-		
			Collection	1	0 0	nezer, Hayes, Green-		
			Llanddewi—			ock, and Thompson		
			Collection	2	4 3	Town, by Rev. Thos.		
			Contributions	1	2 6	Gould	7	0 0

The amount from Tiverton, Devon, acknowledged in the July Herald, page 118, should have been stated to include the following—

	£ s. d.
Collumpton	2 17 6
Prescott	1 8 6

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